

THE JOURNAL OF BIBLE AND RELIGION

PUBLISHED BY THE NATIONAL ASSOCIATION OF
BIBLICAL INSTRUCTORS TO FOSTER
RELIGION IN EDUCATION

Vol. XIII

February, 1945

No. 1

RELIGION IN THE POST-WAR WORLD	Charles W. Gilkey	3
WHAT IS A CHRISTIAN COLLEGE?	Floyd V. Filson	8
THE RELATION OF THEOLOGY TO LITERARY CRITICISM.....	Roy W. Battenhouse	16
THE SACRED IN THE SECULAR	Elizabeth P. Lam	23
TEACHING THE HISTORY OF CHRISTIAN THOUGHT	Virginia Corwin	28
THE LIBRARY AND THE TEACHER OF RELIGION.....	Jannette Newhall	33
AUDIO-VISUAL AIDS IN TEACHING THE BIBLE	Jacob Singer	40

BOOK REVIEWS:

BECKER, CARL L., HOW NEW WILL THE BETTER WORLD BE?.....	44
FREEMAN, HARROP A. (EDITOR), PEACE IS THE VICTORY.....	45
By Lyman V. Cady	
HOPPER, STANLEY ROMAINE, THE CRISIS OF FAITH	46
By Joseph Haroutunian	
EBY, LOUISE SAXE, THE QUEST FOR MORAL LAW	47
By John M. Moore.	
JACOBI, JOLAN, THE PSYCHOLOGY OF JUNG	49
By Frederic Spiegelberg	
KELSEN, HANS, SOCIETY AND NATURE	50
By Edgar Sheffield Brightman	
SCOTT, R. B. Y., THE RELEVANCE OF THE PROPHETS	51
By James Muilenburg	
HOWARD, GEORGE P., RELIGIOUS LIBERTY IN LATIN AMERICA.....	52
By Charles S. Braden	
WHITE, HELEN C., SOCIAL CRITICISM IN POPULAR RELIGIOUS LITERATURE OF THE SIXTEENTH CENTURY	54
WOLFE, DON M., LEVELLER MANIFESTOES OF THE PURITAN REVOLUTION....	54
By Roland H. Bainton	
SWEET, WILLIAM WARREN, REVIVALISM IN AMERICA: ITS ORIGIN, GROWTH AND DECLINE	55
By James Hastings Nichols	
MILLGRAM, ABRAHAM E., SABBATH, THE DAY OF DELIGHT	57
By Carl E. Purinton	
SMITH, ROY L., IT ALL HAPPENED ONCE BEFORE	58
By Chester Warren Quimby	
FERRE, NELS F. S., RETURN TO CHRISTIANITY	58
EDDY, SHERWOOD, A PORTRAIT OF JESUS	59
PALMER, ALBERT W., AIDS TO WORSHIP	60
SOCKMAN, RALPH W., THE HIGHWAY OF GOD	60
By Elmer E. Voelkel	
BAILEY, ALBERT EDWARD (EDITOR), THE ARTS AND RELIGION	58
By Carl E. Purinton	
CHALMERS, ALL KNIGHT, THE CONSTANT FIRE	59
KERR, HUGH THOMSON, THE CHRISTIAN SACRAMENTS	59
ELMORE, CARL HOPKINS, QUIT YOU LIKE MEN	66
By John Gardner	

THE ASSOCIATION:

THE NEW YORK MEETING	62
REPORT OF THE TREASURER	63
THE MID-WESTERN MEETING	64
ADDITIONS TO MEMBERSHIP (SINCE MAY, 1944).....	64

THE CONTRIBUTORS' COLUMN

In 1928, after eighteen years as pastor of the Hyde Park Baptist Church, CHARLES W. GILKEY became Dean of the Chapel of the University of Chicago. His article on "Post-War Religion" was one of four addresses constituting a symposium on the post-war world delivered at Beloit College on November 11, 1945, in connection with the inauguration of Dr. Carey Crounse as president of Beloit College.

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Published in February, May, August and November by the National Association of Biblical Instructors. Publication Office, 36 East Main Street, Somerville, New Jersey. Editorial Office, Beloit College, Beloit, Wisconsin. The subscription price is \$3.00 per annum. Single copies, 75 cents. Entered as second-class matter February 14, 1939, at the post office at Somerville, New Jersey, under the Act of August 24, 1912.



Publisher's Bind.

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Religion in the Post-War World

CHARLES W. GILKEY

AT THE TURN of the century, when I was an undergraduate, President Eliot gave a public lecture at Harvard on "The Religion of the Twentieth Century." As I recall now that venture in religious prophecy by one of the wisest men of his time, the arrows of his prediction missed not only the bull's eye but even the target of the actual event at almost every major point. The religion he foresaw as prevailing in the coming century was his own highly intellectual and individualistic Unitarianism. He did not foresee that its influence in the twentieth century would prove both less, and less indispensable, than it had been in the nineteenth. Still less did he foresee some of the most characteristic ecclesiastical surprises of our own time: the rise of a militant Fundamentalism; the rapid growth of the more emotional and separatist sects; and above all, the increasing power of the Roman Catholic Church, which has already turned his own home state of the Puritans into what John Macy called "a Roman conquest." He could not possibly foresee the two greatest wars in human history within the next generation, threatening our democracy and our civilization itself with disaster, and bringing with them worldwide social change and spiritual crisis.

Now if we lesser men, peering with our precarious candles into a stormy time, see in this inadequacy of far brighter lights than ours a warning against dogmatic over-confidence in our reading of the future, we can also find in President Eliot's own successor some reassuring evidence that the signs of

the times can be most clearly discerned in the light of the history of the past. In November 1941, one month before Pearl Harbor, the *Atlantic Monthly* began a new section entitled "The Shape of Things to Come." To that first number President-Emeritus Lowell, who had been President of Harvard during and long after World War I, contributed an article entitled "Beware the Aftermath." Here are its opening sentences:

"In the last year of the first World War a friend who had a very gallant son at the front said to me that the young men had attained such an exaltation of spirit as to make them live on a plane higher than we had done. I am afraid it shocked him terribly when I remarked that, on the contrary, this war would be followed by an era of materialism. To a meeting of clergymen the same statement was later made with the suggestion that the churches should be prepared to meet the condition. Of course they did not believe it, and yet there was historic evidence from modern wars to make it seem probable. The struggle with Napoleon postponed political reform in England for a generation, and the years that followed were marked by the worst abuses of the factory system. In France under the Restoration men's interest turned to amassing wealth; while in central Europe the Holy Alliance repressed all liberal aspirations until they gathered force enough for an explosion. At the close of the American Civil War there were many young men who felt that, having abolished slavery, we were in a position to attack and solve all other vexed questions in our public and social life; but the most conspicuous event was the Tweed Ring."

There must be many of us to whom those sentences will vividly recall one of the most disillusioning periods in their own life history. As a young parish minister in a university community during and after the first World War, I had shared in the widespread hope and faith that the idealism of President Wilson, the patriotic fervor of our people, and the spirit of our soldiers at the front, would together lead to a moral revival in our own democracy and a spiritual quickening in our own midst. I shared then in the general surprise and bewilderment when the temper both of the returning soldiers and of the civilians at home, pendulumlike as so often, swung fast and far the other way. Only gradually, as I came to understand human nature better in myself and in others, did I realize that its inevitable reaction from the overstrains, the weariness, the rigidities, and the sacrifices of wartime must be in the direction of emotional eruption, moral irresponsibility, and spiritual apathy. My colleague, W. W. Sweet, begins his chapter on the aftermath of the Revolutionary War, in his *Story of Religions in America*, with the remark of the Marquis of Pescara to the papal legate: "It is impossible for men to serve Mars and Christ at the same time;" on which he then quotes the still more discerning comment of J. F. Jameson—"It is possible for individuals, but it is difficult for a whole generation." Those of us who have discovered the relevance of that comment to the experience of our own generation, will be prepared for the sobering realism of the prediction of one of the ablest younger historians on our faculty, in a recent discussion of this same prospect: "Religion in the post-war world is in for a slump."

Nor will it surprise us to find that in the countries that have been longest under the strain and desolation of this most destructive of all wars, some of these sobering results have already begun to appear. After I have chuckled each week over the cover cartoon of the *New Yorker*, I usually turn

next to its "Letter from London," because I have learned to count on its human insight and understanding. In the latter dated October 29 by cable, published November 4, appears this comment on the sudden death of the Archbishop of Canterbury:

"A lot of intelligent British feel that the loss of such a man is a really great catastrophe, coming when the Church appears to be in need of all the vigor it can muster. Religion in England is in a bad way. Millions of men and women would be sincerely glad of something noble to cling to in a frightening, ignoble world, but the Church seems either not to offer it or to offer it only in an outmoded formula which doesn't appeal to the young people. The *Times* is so troubled about the situation that it recently reprinted, in leaflet form, an article entitled "The Empty Pews." The harsher critics say that the Church has failed when it was most needed, but they don't seem ready to provide any answer to the question of what to do about it. Idealists speak vaguely of the change of heart that must take place, without specifying how this desirable transformation is to be brought about. The loss of the leader who, ordinary Britons felt, was trying to infuse life into an institution which only too clearly lacks it is a national disaster that is hard to measure."

Religion in the post-war world must be prepared to meet a widespread relaxation and disintegration of morals both public and private. It is no accident, nor merely a coincidence, that the Harding Administration, with its Teapot Dome, its Al Capone, its jazz age and its flaming youth, followed World War I at about the same interval as the Grant Administration and the Tweed Ring followed the Civil War. These appear to be the two low-water marks in American political history; each of them at the bottom of a moral ebb-tide following a great war. As anyone can see who travels much these days, public manners are among the earliest casualties of war-time; and private morals follow in their train—though not so obviously; to be joined presently by juvenile delinquency and domestic disinte-

gration. Any confidant to whom men in uniform have opened their hearts, knows that their battle-grounds are not limited to Europe and the South Pacific; and the parish minister knows to his sorrow that the casualties of wartime are not limited to men in the services. The body politic and the social organism can be sorely wounded too. After winning a war together, Allies have at least once fallen into mutual criticism and suspicion, and disputes as to who won the war anyway; and so falling out, have fallen apart—until having won the war, they lost the peace. As Mazzini once put it, "The morn of victory is more dangerous than its eve."

Religion in the post-war world faces another kind of problem in the ease with which human nature, overstrained by its anxieties or insecurities, and by the chances and changes in its accustomed world, turns for relief or escape to what we in this company would call "queer religions." It was during and after the other world war that militant Fundamentalism organized its offensive against liberal religion; and as we Northern Baptists know to our cost, the same attack is under way now again. What Dorothy Sayers calls "horrid fantasies or millenarian vapourings," have been part of our Jewish inheritance since the Book of Daniel and the destruction of Jerusalem, part of our Christian heritage since Nero and the Book of Revelation; but in wartime they become more plausible and fascinating to simple minds whose hearts are overwrought—as does likewise the poignant appeal of Spiritualism to parents and wives whose soldiers will not otherwise return.

It is significant in this connection that the most rapidly growing religious groups in America since the first World War have been the more emotional small sects. In a recent study entitled "Sectarianism Run Wild," included in a symposium on Protestantism published in 1944, Professor Charles S. Braden of Northwestern points out that the number of sects reporting increased near-

ly 75% between 1890 and 1936, with the highest rate of increase in the last recorded decade. Of the 74 new sects reporting during this entire period, 43 (considerably more than half) were of the Evangelistic-Pentecostal-Holiness type. Of these he says:

"They are extremely conservative, are Bible-centred, are millenarian, and stress personal religious experience, usually of a rather exaggerated emotional type, especially in the Pentecostal-Holiness groups."

He points out further that these groups are growing in membership much faster than any others. The net gain of all the Protestant churches in the last recorded decade was a little over 2%. A group of the larger and better-known churches reported an actual loss in membership of 8%. But of the churches reporting an increase of more than 50% during that decade, practically all are of this Pentecostal type—and four of them report gains of from 114% to 450%. They draw their membership largely from those whom Richard Niebuhr calls "the disinherited," working folk of little or no education, who live in the wrong part of town, and on a precarious economic margin which will not let them hold up their financial end in the comfortable middle-class churches. The post-war problem here is not simply the provision of well-trained leadership both lay and ministerial for the church of tomorrow: it is also the more difficult problem of discovering or inventing ways in which our Protestant churches can minister—as they do not now—to the social and spiritual needs of more than one cultural and economic class.

But if history and psychology have anything to tell us about the post-war world, it is that religion will then face one of its most serious problems in the disillusionment, cynicism, and despair which modern war always brings in its train—and not least this, the most destructive and most nearly total war in history, which has planted all over Europe and Asia the dragon's teeth of ruthless cruelty, bitterness, and hate. We

middle-aged folk remember only too well our own "lost generation," wandering about like lost souls in T. S. Eliot's "Waste Land;" burned out by the fires of the last war into something almost like spiritual slag. In a longer war, where there are two or three times as many Americans in uniform, there will not be fewer such. An active chaplain has recently said that in his experience the deepest problem among the returning service men will be the embittered men among them, who must be helped to recover their faith in the goodness of life, because they have lost confidence in their own worthfulness. That faith is the gift of religion; through its trust in the Living God and His redeeming grace that is sufficient even for our weakness. And when the peace proves harder and longer to win than the war, this need will not be limited to returning service men. We shall all of us need the hope that is as an anchor to the soul, if we are to find firm holding-ground against the pull of the powerful ebb-currents in the post war world. "The morn of victory is more dangerous than its eve."

If thus soberly we face the probable prospect of religion in the post-war world, it is not because I am a pacifist, who sees chiefly the terrible damage that modern war does to some of our best human possessions—and whose mind and conscience are dominated by his revulsion from the sight. I am not a pacifist; and as an American citizen, I do not see how we could have faced history and posterity had we taken any other line than we have taken and plainly propose to take. But I am a Christian who is trying to be a realist. And no Christian is realistic if, even in a paper brief as this one must be, he fails to look also at the resources which the Christian gospel (that means, you remember, "good news") offers to those whose life is set in one of the great crises of history.

In our secularized age, where the stronger currents carry us all in other directions, Christianity in any vital sense is tending

once more to become a minority concern. In the post-war world, this process of concentration may well go far. But Dr. Fosdick has reminded us that the hope of the world is in its minorities; and we can all see that the great days of the Christian Church have been days when it was very much of a minority. The Christian gospel tells us that we can always afford to exchange large numbers for better quality, because our faith stands finally, not so much in the wisdom or the reckoning of men, as in the purposes and power of God.

As a matter of history, Christianity has thriven on crises, and made its profoundest discoveries at the heart of tragedy. Our own Dean Case has defined "the essential genius of Christianity" as "its power to triumph over obstacles;" and Dr. Fosdick, in his famous sermon on "Christianity at Home in Chaos," has pointed out that the Christian religion, like Brer Rabbit in the Uncle Remus story, was "bred en bawn in a brier-patch." Its inherited faith in one God who is Lord of all nations and all history, was itself born out of a Babylonian captivity and exile; and its own reborn faith started with a cross that has been its central symbol ever since.

Such things come to pass again even in our tragic time. Out of the disillusioning brief interval between the two world wars, when the centrifugal forces in our civilization threatened to break it in pieces, there was born the ecumenical awareness of a worldwide Christian fellowship, born in the providence of God out of the foreign missionary enterprise, which hadn't aimed at its creation at all—but only at the rescue of heathen souls one by one from eternal perdition. Out of the world's desperate need of a just and durable peace, is born before our eyes the first coöperative enterprise between Catholic, Jewish and Protestant leadership in American history,—the "Pattern for Peace." And out of the tragic loss of perhaps the foremost Christian leader of our generation comes the call to take

more seriously the training of a more intelligent and courageous leadership both for the ministry and the lay membership of the Christian Church Universal.

But if you ask me finally for the most hopeful sign on this stormy religious horizon, I point you plainly to our quickened sense of spiritual need. The pharisee in the parable, who thanked God that he was not as other men, will never be able to find the way toward peace without or within himself; for men will not like his company, and they will not follow him far. When the young minister of the church in Springfield where Lincoln used to worship, wrote an article last winter on "What is Disturbing the Presbyterians?" he took his place beside the publican in the parable. "Thoughtful Presbyterians," he wrote, "are deeply concerned as they feel the desperate need of the world on the one hand and acknowledge the ineptitude, the impotence, and often the irrelevance of their church on the other."

In the same series one of our most distinguished New Testament scholars wrote of his fellow-Quakers:

"Many Friends are disturbed because they doubt whether we have the spiritual resources to meet the spiritual needs which will exceed the physical needs of the post-war world. And spiritual resources are not accumulated by simple and quick and controllable processes."

The President-elect of the most influential theological school in America has recently struck the same penitential note:

"The greatest single danger threatening the churches of Christ in our day is not contagion from the diseases of secular society, nor even perpetuation of piddling divided ineffectiveness, but internal sterility and shriveling through lack of indispensable spiritual renewal. Our greatest need is *revival*."

When the Christian Church ceases to stand complacently erect with the pharisee, and learns to kneel humbly with the publican, it will hear again the voice of its Master, quiet and confident across the centuries:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

What is a Christian College?

FLOYD V. FILSON

THROUGHOUT the course of American history there has been a close relation between the Christian Church and the country's educational program. The great majority of our colleges owe their founding to church agencies or to Christians chiefly concerned to provide the Church with trained leadership and membership. The existence of these colleges and the prominence of Christian support and leadership in universities and professional schools bear clear witness to the interest which the Christian movement has had in education. To a considerable extent, however, recent years have been marked by a trend away from specifically religious control of the nation's educational institutions. Certain schools originally established by religious groups have moved to a position of greater independence. The increase of tax-supported universities has meant that by reason of our separation of Church and State much of higher education lies quite outside the realm of Church control. The notable growth of professional schools and research institutions further increases the areas of American Education which neither desire nor permit close integration with a religious program. As a result of these and other developments, the future of the small college is today a subject of discussion, and the rôle of the Christian college is a particular problem which must interest all those who teach in the field of Bible and religion.

It is not the purpose of this paper to decry all current trends. The small Christian college, known for its connection with Christian faith and purpose, is not the only worthy type of school. Moreover, it is not the only place where a Christian may get

an education and find Christian fellowship. Thanks to the intelligent, friendly leadership of our independent schools and tax-supported universities, thanks to the resourceful planning of groups concerned with the religious life of students in such institutions, and thanks to the Christian faith and spirit of so many of their faculty members, they offer to young men and women noteworthy opportunities to enter into common worship, friendly fellowship, and constructive social activity.

The fact remains, however, that we have in the United States hundreds of institutions which frankly describe themselves as Christian colleges. They bid for financial support and student enrolment on the basis of this claim. In the following discussion I shall first state what we may rightly expect such a college to be, and then ask what future there is for such a school.

As a background for the discussion the following definition may be offered: *A Christian College is one which seeks to make all its life an expression of intelligent loyalty to the historic Christian faith.* To merit the adjective "Christian," it must give religious objectives the first place. Worthy discharge of its responsibility as a college will require it to maintain a consistently high standard of instruction and testing. Seeking as it must to love God with the mind, it will never be content to fall below the intellectual alertness and thoroughness of other schools. But it will take no accrediting agency as its god, not because it wants to do less than an accrediting body demands, but because it considers that what such an agency stands for is distinctly secondary. It will conceive its task to be that of developing an increasing number of sincere and convinced Chris-

tians who will intelligently face all the issues of life from the standpoint of the historic Christian faith.

Such a program does not depend upon formal church control. It may be promoted by a church-controlled college, but a wise group of responsible Christian leaders may also act independently to develop this type of school and thus contribute vitally to the growth and strength of the Church. Moreover, it is no description of the college in mind to say that it requires Bible study and chapel attendance. Of the place of these parts of college life more will be said later, but it needs to be clear from the outset that the only Christian college worthy of the name is that which makes all departments and aspects of its life a unified and consistent expression of the living faith kindled by the Christian heritage.

In order to give more specific form to the picture already sketched, we need to examine the following phases of college life:

1. *Administration and promotion.* These tasks are not the main concern of an Association devoted to the teaching of Bible and religion. If they were, we should speak explicitly of the need of honest financial policy and Christian treatment of all employed personnel. In two other respects, however, they deeply affect what our members do. For one thing, it is of the utmost importance that there be no narrow control of teaching for the purpose of making easier the financial problems of the college. The faculty does not exist to teach what will most easily permit the raising of the budget; on the contrary, the administration exists to undergird the working faculty with adequate support and free opportunity to help students face life with intelligent faith. It makes a great deal of difference what is taught, and the administration cannot be indifferent to this question. But it dare not make its decisions by asking what is the easy way to stimulate financial support.

Furthermore, the promotion which the

college undertakes ought to be honest in dealing with prospective students. Discussions whether the Christian college should require attendance upon religious services sometimes assume that after the student has been interested in the college by vague publicity and comes to the school, he finds to his surprise that there is required chapel and protests that this is an unexpected and unwarranted imposition. In such a situation he has a grievance. But if honest publicity has preceded enrolment, every entering student will know what this school stands for. This initial acceptance of the college routine is the necessary basis of an effective religious program. The public relations policy of the administration can lay the foundation for a healthy Christian life on the campus.

2. *Students.* This leads to the consideration of the students we may expect to find in the Christian college. There is a widespread idea that the things to consider in choosing a college are financial costs, geographical situation, life work preparation, cultural interests, and social advantage. Indeed, these things do actually determine the decision in multitudes of cases. Many young people find themselves on the campus of a church college because they can afford it or because of some other consideration unrelated to Christian purpose.

Numerous teachers may say that this is as it should be. They may not think of the student body's attitude as an essential factor in a Christian college. This seems quite indefensible. If it is worth while to found and foster a Christian college, the thing of the greatest moment is the student body. The purpose of the college can be said to be the training and graduation of students who will make their lives an expression of intelligent loyalty to the historic Christian faith.

If this is true, the plan of the college can hardly be to take in a motley and unappraised collection of matriculants and then try to give them the loyalty for which the

college stands. The school should make clear to each prospective student what its purpose is; it should ask of the incoming student that he either share this purpose or else sufficiently honor it to enter into the life of the campus with honest willingness to find his place in the work of the Christian Church if frank facing of his life responsibility leads him to do so.

In other words, I conceive that the rôle of the Christian college is not that of an evangelistic agency but rather of a training school for thoroughly Christian thought and life, and just as every school has its terms upon which it admits students, so this school may reasonably ask its students to accept the fact that it is founded upon and functions in the interest of the Christian faith.

3. *Curriculum.* Probably all faculty members who serve on curriculum committees will give a fervent affirmative vote on the proposition that all curriculums are compromises. Nevertheless, a school must mark out the course of study which will achieve the college's objective, and it is clear that a Christian college will not be primarily a trade school or a pre-professional school. Its purpose will not be to prepare for financial success but to foster wholesome constructive Christian faith and living. Naturally, therefore, it will put into its curriculum features which would not have a place, or at least so important a place, in other schools.

To fulfil its function it must offer basic courses which enable the student to understand the Christian Scriptures, the Church's history, and the rôle of the Christian faith in modern life. These courses are central in any school which calls itself a Christian college. They belong in the required program of study. That they must be taught with skill, wisdom, and tact should go without saying, but they must be taught.

Because Christianity is a historical religion which centers in Jesus Christ, the

believer needs a knowledge of the content of the Bible and a constructive attitude toward it which will be intellectually satisfying and spiritually sustaining. Because our present Church is linked with the centuries of Christian life, the member needs a grasp of the nature and history of the Church, obtained either in connection with the study of history or by a study of the history of religion in particular. This need is not being met today by most schools, and the pitiable ignorance and instability of Protestant Christianity is no recommendation for such a policy of neglect. Because the student lives in the desperate present and must vindicate his faith in this urgent time, he needs also to face frankly the question how he is to believe, think, and act in the modern world.

Something further calls for explicit statement. If a Christian college is to help students make their lives an expression of intelligent loyalty to the historic Christian faith, if it is to make them worthy members and resourceful leaders in the Church, it must provide courses which will prepare lay members of the Church to accept and discharge responsibility in the Church's teaching and community ministry. Careful provision of courses which will prepare young men and women to advance to further training for professional leadership in the Church has always been recognized as a primary responsibility of the Christian college. This is a constant task in every generation. But the training of qualified lay teachers, officers, and working members of the Church is equally the responsibility of the Christian college, and it is doubtful whether the curriculum yet makes adequate provision for this need.

4. *Faculty Instruction.* The key to the successful functioning of a Christian college is an effective Christian faculty. Its members must be technically competent in their respective fields, and to deal successfully with young people they must possess not

only skill in teaching method but also wholesome personality. These qualifications, however, are still too vague or secondary to go to the heart of the demand which a Christian college makes upon its faculty. The members of that faculty ought to be sincere, convinced Christian believers who of their own volition are active and useful members of the working Church. Their lives should give a strong testimony to the things for which the college stands; no verbal expression can ever substitute for this power of personal example.

In any Christian college it will be a fruitful source of benefit to have representatives of several Christian denominations present and co-operating. It will serve the interests of wide sympathy and understanding to bring onto the campus occasional representatives of other groups, such as outstanding Jewish leaders; but the faculty roster ought not to be such as to suggest that to those responsible for the leadership of the college it makes no difference whether one professes Christian faith or whether one takes any part in the life of the Church.

On the contrary, the Christian commitment of the entire faculty ought to be felt both in and out of the class room. Since this is the central affirmation which I wish to make, it is desirable to explain carefully what I mean.

There are two tendencies in some present-day college teaching which do not harmonize with the basic purpose of the Christian college. One is the neutral attitude which sometimes prevails in the teaching of courses on religion. Because special pleading and unintelligent championing of the Christian faith has marked the teaching of religion in the past, it has been felt that the preferable thing to do is to present the facts without personal witness. It has also been felt that this atmosphere of detachment would cultivate personal responsibility in young people and embody that respect for the religious

liberty of the individual which we Protestants believe in and defend.

Neutrality, however, not only does violence to the nature of a Christian college; it also ignores the essential character of the Christian faith. It does violence to the character of the Christian college, because such a school is organized to help students make their lives an expression of intelligent loyalty to the Christian faith. Moreover, we radically misrepresent the Christian faith so long as we make it merely a subject of dispassionate discussion. Its concern is not with discussion but with thoroughgoing commitment. Unless teaching makes this clear and confronts students with the challenge to the will which is inherent in the claim of Christianity, it has failed to fulfil its function in the Christian college.

The point here does not concern the bare technique of teaching. All of us find that students frequently want to know our answer to questions before we have presented the data and the alternatives. We would unite in insisting that the material must be presented with the greatest possible fairness and honesty, and that we have no right to dictate the decision of the individual. What I am opposing, however, is the tendency to turn this rightful tolerance into a justification for refusing to take any stand or give any witness. Such neutrality may be defended in a public school, but in a Christian college the teacher may be expected to say frankly what his position is and why, and he may be expected to express his conviction that intelligent and whole-hearted acceptance of the Christian faith is the one worthy decision for the student.

We are all aware of the weakness of the Church in our day. It is plain that Protestantism is not pulsing with the vigorous vitality which it should have. What must be recognized is that a vague "maybe" religion, a cool "Well, it's interesting to discuss, anyway" faith, has little if anything to offer to this modern world. The real

question is whether the Christian faith can make good on its claim that it can renew and shape life. Those who believe that it can ought to present it mainly as a personal loyalty rather than as a subject to discuss. The detachment needed to gain an intelligent understanding of the nature and challenge of Christianity must be maintained in the Church and especially in the Christian college, but it is the minor factor. If Christianity is true it is demanding; with regal claim it asserts its right to complete control of life. It is more than a cultural addition, a socially uplifting force, or an aesthetically satisfying activity. If true it is a flaming faith, a comprehensive loyalty, an inclusive commitment. A Christian college can present it as such.

The second tendency in college teaching which a Christian college cannot approve is the extreme compartmentalization which is sometimes found. Where this exists, the teacher who is not dealing directly with religion does not feel that he has the obligation or perhaps the right to relate his field to the Christian faith. As a result the student does not get a unified and comprehensive view of learning and life. Indeed, he is likely to get a subtle hint that this faith is not the basic and unifying force of a high and worthy life, and that therefore he like his professor can reasonably exempt large areas of life from the religious loyalty and can even stand aloof from that loyalty and assume a spectator attitude to it.

If, however, Christian faith is a comprehensive loyalty and an all-embracing commitment, this rules out compartmentalization in the Christian college. It means that the faculty, instead of leaving it to the Dean of the Chapel and the Professor of Bible to interpret life in the light of Christian faith, must all seek to relate their work to the faith which is the common and deep concern of the entire group.

It is not necessary that all of this correlation occur in the classroom. There are student groups and informal associations in

which the Christian faith and loyalty of the faculty member can be expressed. These things get around; if a teacher of history or classical languages is interested in the Student Volunteer Movement or the Y. W. C. A., the students know it, and it has an effect. But in addition to this active Christian life the teacher must interpret his field in the light of the Christian faith. While this may occur either in or out of the class room, in a Christian college it can often be done in class discussion, although it ought not to be harped on or endlessly obtruded.

Let us look at examples. History can be taught with such a detouring of its religious aspects that the futility and unimportance of faith is continually suggested, or it can be taught in a way which will frankly make clear both the faults, the strength, and the vital place of the Christian Church. Remember that I am talking about a college which believes that this faith is the most vital force in the world; such a school cannot consistently permit the ignoring or belittling of Christianity's rôle in history.

Economics can be taught, and is taught in some professedly Christian colleges, in such a way that the working of moral laws is not recognized; the implication is that in the real world the concerns of the Christian faith are just so much superfluous or hampering foolishness. But if the Christian faith is true, then in the economic world as in other social relations sound and stable order depends upon recognizing the spiritual and moral factors of life. How can any Christian college be satisfied with a teaching of economics which ignores these prophetic factors?

Science can be taught in such a way that scorn is cast upon the backwardness of the Church while science is made man's one bright hope. This atmosphere is no part of true science. The Christian scientist must give his students an unshakeable loyalty to truth and in his teaching he must not obscure or belittle any fact. But what the student needs to know is how such a scientist

puts his facts and his faith together to form a unified life which satisfies his mind and heart and enables him to take an active part in the work and worship of the Church. The teacher may choose to fill this need in the chapel rather than in the class room; the important thing is for him to do it, to give his classroom an atmosphere of friendliness rather than of hostility to the Christian faith and somewhere to give a frank and helpful explanation of how he fits his science into his Christian world-view.

These examples will show the position in mind. A provocative way to say it is to assert that every professor in a Christian college is a spokesman for the faith and to some degree a teacher of theology. Honest study and rigorous intellectual standards are basic, but this type of school has its own distinctive function. It is there to face all the facts of this world and interpret them in the light of a firm and positive Christian faith. It takes the whole faculty, not merely a preacher or Bible professor, to achieve the goal.

Our present situation often makes the chaplain and Bible professor seem queerer than they are. The non-committal and at times even hostile attitude of other departments suggests that teachers of religion are abnormal and professionally pious people who are not dealing with the real stuff of life. It hints that Christianity is neither true nor practical, or at least that if true it is not important. It suggests that if the student wants to get into real life he must ignore or quarantine the Church. In other words, it contradicts the position a Christian college is supposed to take, and we may seriously ask whether the real test of such a college is not to be found in the attitude of the professors of history, economics, science, and other so-called secular fields. To put it another way, if the liberal arts courses are taught merely as secular subjects, the school has scant claim to be called a Christian college.

5. *Campus Life.* Sound instinct has led the Christian college to provide regular worship and group activities to further the Christian life of the faculty and students. Protestantism rightly emphasizes the individual's stark responsibility before God, but it must not forget the social aspect of religion. The college therefore must provide for a wholesome cultivation of common worship and for other group development of Christian mind and spirit.

There is particular need of this social setting of faith in college. Exacting study places great stress on the examination of problems and on individual thought and decision. Growing awareness of the faults of the Church irritates the younger generation and arouses a tendency to take an individualistic path in the religious life. A group which wears the current styles, uses the current slang, affects the current mannerisms, and continually reflects a deep sense of community in other phases of life often executes a striking reversal on the question of religious practices and makes it a point of principle to play the lone hand.

There is no quick and easy way to solve this tension between the growing young person and the Church. But two things can be done. In the first place, since the college holds to the truth that faith is framed in fellowship, since it stands in the Christian stream of life, seeks to make its life an expression of intelligent loyalty to the historic Christian faith, and invites students on the basis of that openly professed purpose, it ought to make corporate worship an integral part of its essential program. In any other type of school this would not be warranted; in a Christian college it is the only procedure which can be justified.

How often the basic worship services ought to be held is open to discussion. That they call for careful planning and the best possible leadership is obvious. But students ought to enter the college on the clear un-

derstanding that it is a fellowship not only in study and thought but also in worship.

There is nothing startling in this conception. Particularly in our day when the social gospel has received so much emphasis and the involvement of the individual in society is so clear, it needs no elaborate defense. We find our full life only in a common faith and a shared loyalty. The hermit is not the ideal Christian. In a sense higher than mere ecclesiasticism, outside the Church there is no salvation. Faith finds its full expression only in worship and dedication which is shared with fellow-believers.

In the second place, in addition to corporate worship there is a place for group study and informal fellowship which seeks to find the Christian's duty and place in life. The Young Men's and Young Women's Christian Associations and similar organizations bring something essential into the life of the college. They have the special value that they bring out the student's own capacity for Christian leadership and thus promote vital spiritual and moral life. A large amount of student participation in the social and religious life of the campus and when possible of neighboring churches is highly desirable to attain the end for which a Christian college exists; it develops capable and resourceful Christian leaders not simply for the full-time religious professions but also for lay leadership in the Church. Such student participation ought to extend to campus self-government as well as to religious activities of a more specific character.

Because a Christian college seeks to develop in students intelligent loyalty to the historic Christian faith, it has a duty to link its life with that of the contemporary world. In the past there has been a tendency for the professedly Christian college to be strong in evangelistic zeal but weak in social passion. The evangelistic zeal would have been more intelligent and the life of the college more wholesome if the social task of

the Christian and the Church had received more emphasis. Vigorous discussion of the Christian's duty in the modern world is entirely in place, and the administration and faculty ought to encourage it even to the point of patience with immature viewpoints. Direct contact with social situations and movements off the campus is a highly desirable educational method. College life can be an arid and barren period when a student is cocksure about sweeping reforms for all the ills of life but has no practical contact with the complicated task of keeping society going. To a certain extent this remoteness from life is unavoidable, but it will make for a much more fruitful later leadership in the community and Church if the college student can find ways to test his confident pronouncements by contact with actual situations in the community where his school is located.

The convictions set forth in the preceding discussion bring us up against two questions which we must face before we close. In the first place, will there be the possibility of such a Christian college in the future? We are in a day when collectivism and government control are prominent trends. The elimination of great fortunes and the liquidation of the middle class are possibilities of the post-war world. If this country moves to the left in its economic policy, the financial base of the independent Christian college may be taken away. In such an event the educational work of the future will fall to tax supported institutions, unless the Church is convinced, as I hope it will be, that the Christian college is doing a work so vital and effective that its continuance is imperative at whatever cost.

One possibility in particular merits attention. There is a strong movement to establish universal military training. If this agitation achieves its aim, the colleges may be expected to support this total program by co-operating in special training of leaders and specialists. This is possible particularly in view of the fact that the highly technical

character of modern warfare demands well trained leaders. But it is a possibility on which the Christian college may well look with dismay.

The recent experience of such schools gives ground for concern. Although army and navy authorities have usually been friendly and sympathetic, military rulings have sometimes taken precedence over the college's traditional administrative policy. Most important of all, the military personnel have not been integrated into the religious program of the college. Indeed, it would not have been fair to force men arbitrarily assigned to a school to share its worship program. Catholics, Jews, and Protestants have been sent to the same institution. The colleges have usually taken steps to provide suitable religious services for each group. This is playing the game, but it is not carrying out the thing for which the college was founded and for which it seeks support. No permanent program of this kind can be tolerated in the Christian college. If there is to be a real and effective Christian college, it must free itself from such military control of its religious life and maintain its independent witness in the post-war world.

The second question which must be raised is whether there should be such a college as I have suggested. Would it be better to send our young people into the type of school which offers no direct religious program? We send our children to the public schools because we believe that in America such schools form the foundation of an effective democracy. We live in a community where we meet people of various faiths or of no faith at all. Why not let our young people gain their education in a situation which is like that which they will find in the world? This is not an idle question. Yet I want to express my deep conviction that we face a situation in this country and generation to which such a Christian college can make a vital contribution.

Our society is sick. Our democracy is

feeble. We face a most uncertain future. Our development of mechanical skill and the consequent increase of interrelation in modern society have resulted in immense problems for which we do not have the answer. What power will unify and control society? The communist type of dictatorship (for let us be clear that with all its achievements communism is not even remotely similar to our ideal of democracy)? The fascist type of dictatorship? We cannot rest content with either of these answers. But neither can we hope to continue in the liberal tradition which for a time appeared sufficient to make and keep our country great.

We want to keep the treasures of that liberal way of life. We want the right of free and honest study in our field; we want the right of personal decision and frank discussion; we want the right to shape our personal life in a fellowship which enriches but does not cramp our experience. These things the liberal tradition gave us; we must keep them. But the over-individualistic habits, the fragmentation and compartmentalization of life, and the tendency to assume rather than actively foster a framework for life are no longer possible; these things must go. What the old liberalism cannot give is an adequate social bond and life dynamic. It is the claim of the Christian college, and I share the view, that the Christian faith offers the dynamic and bond which is needed, and that a new liberalism of honest study and thought can be coupled with deeply personal and socially responsible Christian faith. The task of the Christian college is to prove and promote that proposition.

No other school attempts this. The Christian college is free to do so. It has a mission if it will give up any attempt to be merely a little university or a good imitation of the larger school. It can deliberately and vigorously further a type of study and life which seeks to co-ordinate the whole field of knowledge and action from the point of view of the convinced Christian believer.

The Relation of Theology to Literary Criticism

ROY W. BATTENHOUSE

IT HAS BEEN said lately by D. A. Stauffer that the "most vexing" and probably the "most vital" problem for literary criticism today is that of the relation of belief to criticism.¹ The question concerns whether and to what extent a critic can judge a work of art without at some point bringing in his own convictions. Can the critic of Shelley, for example, discuss adequately the greatness of Shelley's poetry without involving himself in an estimate of Shelley's faith? Can the critic of Dante, to use another example, gain a full appreciation of *The Divine Comedy* if he comes to its reading as one who does not share Dante's faith? Does the having of a faith hamper or help an author? Specifically, will a holding of the Christian faith make one a better or a poorer writer or critic than one might otherwise be? These are important questions; and I shall be able in this paper to do no more than tentatively set forth some preliminary lines of reasoning on a few of the issues involved.

I

Admittedly, poetry is not to be evaluated as if it were metaphysics or religion. The poet's task as poet is neither to pursue truth nor to save man but to imitate or make something. If he has no skill in craftsmanship he is a poor poet, however true his ideas or philanthropic his motives. Yet it would seem difficult to deny that the work of art when completed always implies an order of metaphysical or religious valuation. The finished poem has an organization of symbol and a structure of myth which no merely esthetic reasons can account for. And commonly this symbolic and mythical element in a poem has a great deal to do with the attraction or aversion which read-

ers feel. Some readers will regard as immature or incoherent the very pattern of imagery and sequence of event which certain other readers consider splendid and wise. Crucial examples from modern poetry are Eliot's *The Wasteland* and its "refutation," Hart Crane's *The Bridge*; both works have ardent admirers and judicial detractors. How are we to explain this diversity? What is it that makes a poem's symbolism legitimate and its myth valid? Faith, it would seem, enters into the answer. Why else should some readers prefer Crane's symbols of subway and bridge to Eliot's symbols of wasteland and rain? Key symbols have a way of being tests of belief as well as means of communication. They indicate an author's "way of seeing things," which, no less than his mastery of language, is what gives him his "style." The extent to which we can sympathize with a particular poet's way of seeing conditions our enjoyment of his style.

Contributing to the confusion of esthetic response in our own day is the fact that we lack an established tradition in matters of belief. Our age has no common "way of seeing things," at least beyond their surface aspects, because there is no common stand in reason or revelation from which it can be assumed people will look out on life. As a result there is very little common folklore. Any one of a variety of myths, springing from the most diverse traditions, may be drawn on today by the man who is attempting to account for an area of human experience. This poses a problem for the artist. What mythology shall he adopt? What tradition shall he appeal to? In an age unstable in its vision he cannot rely on the age but must rely on

himself to find his way to a focus of vision which will display pattern and meaning in the flow of daily perception.

When we review such modern authors as D. H. Lawrence, W. B. Yeats, and T. S. Eliot, we discover that they have been conscious seekers after myth.² Lawrence, reacting violently against Puritanism, has followed his Inner Light to the dark myths of Mexico. Yeats, attracted by mysticism, has jumbled together the traditions of pagan Ireland and of theosophic Byzantium. Eliot, seeing with Ezekiel the possibilities of Christianity's dry bones, has sought a resurrection of the body of Christian myth and symbol. With each of these writers the question of a working tradition is plainly central to the problem of composition and of communication. Each realizes that unless some key to order is adopted and some scheme of myth embraced, no significant patterns can be discerned in experience and no symbol will have other than purely imagist value.

The artist's need for myth, then, is not only a need for a frame, like a weaver's frame, by which he may give order and proportion to his insights as he weaves them; more fundamentally, it is a need for a key by which to unlock insight, a stand from which to view experience, a selected and given story by which to approach human events with a view to reading their story. Myths serve the artist as first principles by which both to explore and to explain. They enable a poet to make a beginning and to make toward an end. They determine his plot or fable. They define his logic. Without myth the effort at poetry cannot rise above indiscriminate sensibility, or blind reporting, or a hesitant groping amid winds of doctrine toward the ever elusive story of man.

One must recognize, of course, that myth alone does not make poetry. The ability to manipulate words, a power of sympathy, a delicacy of sensibility, and a capacity for

synthesizing poetic experience on the level aimed at are factors more important in enchanting us than is the pattern of a story's logic. Even the wisest of fables, if it is not set forth in the garb of fresh and immediate experience, no more constitutes poetry than discarnate logic makes up speech. Yet it is true that whenever speech is spoken, or poetry written, the logic or myth is that for and around which attention is chiefly aroused. If the logic is feeble, the most skillful excitements in its expression will not hold us permanently. When a poem's myth turns out to be silly, shallow, perverse, or radically at odds with myths already treasured by the reader, the poem is to an important degree crippled. Our conclusion, then, must be this: that, other qualities being equal (which is possible, of course, only in a hypothetical comparison), the poem having the truer myth will always be the greater poem.

But how shall we measure the truth of a myth? At least three tests can be applied: does the myth account adequately for the facts of experience it pretends to organize? does it have internal coherence? does it have richness or scope—what some critics would call "greatness" or significance"?³ These are very difficult questions to answer. Indeed, I am disposed to think they cannot be accurately answered without recourse to philosophy and theology, the two disciplines proper to the areas of reason and revelation from which myths arise.

I should not wish to argue that the two disciplines of philosophy and theology are necessary adjuncts of *all* literary criticism. Even without them much valuable comment can be made, if one is at home in the sciences of prosody and rhetoric. Still, one is measuring the poem's form rather than its content in applying these sciences. If one is to measure the poem's content he must always ask the question: how faithful is it in "holding the mirror up to nature?" If Aristotle is right, says Norman

Foerster,⁴ in thinking of imaginative literature as not only an art giving pleasure or delight but as a reasonable imitation of human action and human nature, then "the ethical or philosophic aspect of literature is not only a legitimate but an indispensable concern of the literary critic." An attempt must be made to judge the wisdom inherent in literature, the firmness and range of its imitation of life. And here the critic can answer, I think, only as he himself assumes as his standard an interpretation of nature arising from given principles. These principles extend beyond ethics and philosophy, as mentioned by Foerster, to include also theology. The issue is well stated in its full perspective by S. L. Bethell, a British lecturer and critic:

When it comes to a judgment of value [he writes], the Marxist critic will say one thing, the Christian another, and the critic who is "nothing in particular" will be the least reliable of all, a prey to his own prejudices. Thus criticism, if it is to issue in evaluation—and what use is it otherwise?—cannot be an independent art. It must always depend upon and function within the context of a specific philosophy or religion. While there are Marxists there will be a Marxist criticism; and, what is more immediately important, if the Church is to fulfil its obligations to every aspect of the social order, it must maintain, not only its theology, its sociology, and so forth, but also a body of sound and respected Christian criticism.⁵

Bethell's point is carefully made. He is not claiming that literary criticism is an aspect of philosophy or theology. He is saying, rather, that these two disciplines furnish its context. They set the stage for esthetic judgment by clarifying those matters with which esthetics is inextricably related. W. H. Auden has lately warned critics of the necessity of co-ordinating esthetic values with values in other spheres of life. The pitfall of the Renaissance, he says, was that it "broke the subordination of all other intellectual fields to that of theology and assumed the autonomy of each."⁶

What happens when literary criticism

denies its relatedness to theology? Some remarks of John Henry Newman in his lectures *On the Idea of a University* are here pertinent. Without theology, says Newman, the total field of experience cannot be explored and assessed. Still more importantly, even those areas which can be assessed without theology cannot rightly be assessed without its guidance, since the lesser sciences lose the right sense of proportion in their own fields of investigation as soon as they part company with theology.⁷ In other words the lesser sciences, which can give at best only truncated results, begin to give untrustworthy results when exercised in strict isolation. If Newman is right, it follows that a literary criticism divorced from theology is not only incomplete criticism but also a criticism constantly inclining to inexactitude in purely esthetic judgments by reason of its refusal to allow for principles of discrimination arising outside itself.

II

It can be argued that the conclusion we have reached must be true of literary criticism, since it is demonstrably true of the literary works which criticism evaluates. What is most fundamentally wrong, for example, with Ezra Pound's *Draft of XXX Cantos*? T. S. Eliot gives, I think, the right answer: the human beings in these cantos are unreal and vaporous. Why? Is it because Pound lacks mastery of techniques in his art? No, indeed; it is, more radically, because his techniques are not guided by a proper principle for discriminating good and evil—he lacks an understanding, says Eliot, of the doctrine of Original Sin!⁸

An equally serviceable illustration, though from a far better poet, is Archibald MacLeish's *Conquistador*. Technically, this poem is superb, but it fails to touch the deepest areas, the most distinctively human areas, of human experience. It treats man

as if he were a wondrously sensitive participant in an environment of sun, wind, rain, reverie and disaster. But the reverie never rises into thought, nor the disaster into tragedy. MacLeish seems to have plenty of art but not enough scope (Cf. Shakespeare's "Desiring this man's art and that man's scope"); and since art and scope are necessarily interrelated, even the art is reduced to a bordering on preciousness by the lack of scope. "The poem," says Allen Tate, "is one of the examples of our modern sensibility at its best; it has the defect of its qualities." It is too purely "literary." "The refinement of its craftsmanship hovers over a void." There being "no objective design to uphold the sensibility of the narrator-hero," his melancholy is necessarily meaningless and obscure.⁹

Still another example, to cite a nineteenth-century instance, is Shelley's *Queen Mab*. In the techniques of versification and in brilliance of imagery *Queen Mab* undoubtedly excels. Yet it has flaws both in local texture and in grand design. They stem from the fact that Shelley, while attempting a history of man more all-embracing than MacLeish's epic-history, nevertheless does not include God in his scope—except as a shadow-being. The result is a shadow quality in the art itself; the pageant is insubstantial and its characters hardly plausible. The whole action is flimsy. Undisciplined by an adequate myth, the sentiment of the poem lapses into sentimentality, abundantly justifying F. R. Leavis's observation that "Shelley's pathos is corrupt," apparently justifying also a dictum of W. H. Auden's, that "False beliefs in fact lead to bad poetry."¹⁰

But the term "bad poetry" calls perhaps for closer explanation. By bad poetry I do not mean "weak poetry," which is sheer absence of literary talent. Neither do I mean, of course, poetry about bad people or bad situations. Shakespeare has these in his

plays and makes them the occasion of his best poetry. Poetry must continually deal with the follies, sins, imperfections and hardships which characterize experience in the present world. Bad poetry occurs, however, when these flaws and imperfections are not rightly seen and correctly assessed, when the finite and concrete character of actual events is infirmly or fantastically grasped. An aspect is taken for the whole, or shadow is mistaken for substance. The poetic response then becomes disproportionate to the cognitive element in the experience. The poet, as we would say, simply does not know what he is talking about, and hence he offends us by saying either too much or too little.

Let me illustrate. Ezra Pound's cantos on Hell, I have already indicated, strike me as bad. Their badness consists, however, not in the laboriously accumulated filth with which Pound has surrounded the "damned," but in his total ignorance of what damnation really is, with the result that poetic emotion is abused and misplaced. Shelley's flaw in *Queen Mab* is similar. What disappoints us is not his having strong feelings against tyranny but his having so blurred an apprehension of the actual lineaments of tyranny. MacLeish's offense in *Conquistador* is that he tells us so little of the why and wherefore of conquest. He dallies disproportionately with the fringes of experience. Refusing to take hold of action at its center, he has left us an epic which is a brilliant *tour de force*, a sentimental rather than a substantial history. From these examples it would seem that "bad poetry" can result (among other reasons of a technical nature, which I do not discuss here) from one of two flaws: either, as MacLeish illustrates, from a poet's failure to appreciate the matrix of experience from which he has dissociated a segment or element; or, as Shelley and Pound illustrate, from an attempt to eliminate or deny principles of interpretation necessary to an

integrated understanding of the subject treated.

"Good poetry," on the other hand, is (among other things) poetry which is fair to the complexity and mystery of real experience. This demands accurate vision, and as much light as possible. It demands that the myth which a poet uses to integrate a selected experience be the right one for the limits of that experience and either imply or permit of integration in a larger body of myth. In other words, the good poet should be able, like Adam in the Garden, to name every creature correctly. Apprehending the form of each thing that is brought before him, he should be able to assign it its proper place. If this is nowadays achieved by poets only rarely or approximately, it may be because they have lost the perspicacity of original innocence and can regain it only by grace.

Just here, it seems to me, is where Christian revelation can come to the poet's aid. It can restore his vision. Its fables can furnish him a completely adequate world of myth within which all things can be assigned their peculiar place in the total realm of experience and accorded their proportionate and proper value. This need not rule out pagan myths, which may still form the basis of truly excellent poetry, but within limits which only Christian insight can fairly establish. Christian dogma will aid the artist not by giving him a privileged and special subject-matter but rather by defining for him a perspective from which "full light" can be had on all subject-matters. Christian revelation will not endow him with poetic talent when by nature he has none, nor will it give him good eyes when by nature he has poor ones, but it will offer him the important benefit of "full light." And if it is true that the light with which an artist sees inclines to affect the justness of his observations, the presence of full light cannot but clarify the issues of proportion and order. With in-

adequate lighting, the artist will not see certain things he ought to see; it will be all too easy for him to draw disproportionately what he does see. To put it another way, the artist who takes up his location in Plato's cave has not the same chance as he who sets up shop by Christ's open tomb. Or, as Stanley R. Hopper has expressed the same truth: "It is only at the point of the crossing of the arms upon the Cross that one sees well. From this point of vantage we see things *sub specie Christi*—from the vantage point of the Eternal in time."¹¹

Of course, if an artist is careful to draw only what he sees and nothing more, his art can be good art (though not the greatest), even if his light is poor—just as in philosophy the Positivist's approach can be profitable, though limited. But the non-Christian will always find it difficult to be completely fair to reality even within narrow areas. When certain aspects of things come to him with fierce vividness he will find it easy to treat these aspects as the whole, instead of as parts; when he is in ignorance of features of reality needed to complete a canvas of ambitious scope, he will incline to fill in with superstition what he would need to get from revelation. For further comment on this point may I cite, once again, from S. L. Bethell, who seems to me to have put the problem in its proper doctrinal framework:

I should expect the total *oeuvre* of the Christian [says Bethell] to provide a more adequate synthesis of experience than the non-Christian, if *Christianity is true* (which, of course, as a Christian, I believe to be established). Ideally the non-Christian synthesis ought itself to be Christian, since Christianity is true and the experiencing human being ought to perceive the truth through the ordering of his experience. Such conditions unfortunately passed out of existence with the Fall, and the possession of the Christian revelation is a necessary pre-condition for the adequate interpretation of the universe (as natural law is properly understood only by a mind working within the context of revealed religion).¹²

III

The proposition to which we are here driven is, of course, not strictly provable; it is based on faith. If we accept it we do so because without it art, and the proper judgment of art by literary criticism, appear handicapped. The appeal to an absolute can be justified only finally in terms of the results it produces—namely, a more adequate and discriminating handling of experience.

The decision to invoke a revelational standard assumes that transcendental and supernatural matters do come within the range of man's experience. It assumes, further, that when art holds the mirror up to nature it is challenged by nature to mirror the mystery of origins and ends, to catch those references and overtones by which nature witnesses to an immanent and transcendental *logos*. This witness of nature, it would seem, abides in any of its small parts: mere leaves of grass were to Whitman "the handkerchief of the Lord" and to Carlyle "a God made visible." In some events of history—so the Bible testifies—the witness to a supernatural meaning is terrifyingly powerful and clear. We may safely say that whatever the segment of experience depicted in a poem, some aspect of transcendental logic is present to it; some "word within the word" is being spoken, and this "word" requires for its thorough evaluation not philology but theology. "Words! book-words! what are you?" Whitman once asked, and offered as his reply, "all words are spiritual—nothing is more spiritual than words."¹³

This means simply that the art of using words cannot, in the last analysis, be divorced from the science of exploring truth. Many an earnest philologist has found himself driven by the problems of his own science to the study of Christian theology. Justin Martyr, it will be recalled, makes the account of his conversion to Chris-

tianity turn on that discovery. In our own day a like development is illustrated in the careers of C. S. Lewis and T. S. Eliot. Eliot, who is probably our age's most sensitive handler of words, has advised poets to perfect their talent for words by grounding it in tradition, and to perfect tradition by grounding it in orthodoxy.¹⁴ He has advised critics, similarly, that "Literary criticism should be completed by criticism from a definite ethical and theological standpoint," since "the 'greatness' of literature cannot be determined solely by literary standards."¹⁵

We are brought finally, then, to a conclusion quite different from Matthew Arnold's notion that the critic can gain simply from a reading of the world's "classics" all the norms needed for evaluating literature. Literature can never take the place of dogma, for dogma is what gives ultimate character to a piece of literature by furnishing its latent presuppositions. These presuppositions may be absorbed uncritically by a writer from his own cultural matrix, or they may be embraced consciously after intellectual exploration and discovery. Yet, whether rudimentary and naive, or sophisticated and explicit, dogmas are present to a writer's creative acts of perception and expression.

Norman Foerster has lately argued that literary criticism can give a rounded estimate of a work of art only by resorting to a frequent alternation between two kinds of estimate, the esthetic and the ethical. He calls the two tasks inseparable and interpenetrating.¹⁶ I myself hesitate over the term "interpenetrating" and prefer to say "interrelated." For I am impressed by John Crowe Ransom's distinction between a mechanical mixture like lemonade, where the sugar and the lemon juice interpenetrate, and an organic compound like table salt, where the original elements coexist in a higher synthesis.¹⁷ If good poetry has the single effect of a compound, its ele-

ments ought to be treated as if correlating and combining rather than interpenetrating. Poetry at its best, I believe, is not so much an interfusion of sensibility, skill, and moral idealism, as it is a genuine synthesis of these in a creative act of representation. Indeed, I should like to transfer Ransom's figure from the physical to the metaphysical plane and speak of the compound poetry in terms of "substance" and "accidents." Its "substance," I would then suggest, is its myth; its "accidents" the verbal beauties, rhythms, and other literary circumstances under which we apprehend the poem. A complete criticism of the "substance" would seem to require philosophy and theology, while a description of the "accidents" can be dealt with by esthetics alone. When taken as a whole the poem challenges an array of sciences, each in its proper province.

In conclusion may I offer one more theoretical suggestion. Why not describe the true relation between theology and literature in terms of an old ecclesiastical formula used in another connection: "distinct yet inseparable; not to be confused or to be divided"? It was Matthew Arnold's error to confuse theology and literature, blurring the distinction between them. To separate them is the error of the modern Occamist. One group commits the folly of viewing literature as a substitute for dogma. The other group would make of esthetics a wholly autonomous science, unregulated in any way by theology. This is to imitate Occam's doctrine of a "double truth" and to emerge, like Occam, with half-truths.

But literary criticism, I believe, can find a middle practice between the two dangers. It need neither forego all independence to become a mere department of religion, nor yet set up sovereignty as an isolated and self-sufficient province. For it is a plain fact of experience that what we read as literary critics "does not concern merely

something called our *literary taste*"; it affects directly "the whole of what we are."¹⁸ Likewise, what we accept as theologians does not affect merely an aspect of life called "religion" but the whole ordering of our habits in judging and enjoying. A literary critic will therefore increase the competence of his pronouncements on esthetic matters as he recognizes this interrelationship of disciplines. If we are, as Christianity teaches, dwellers in two worlds, nevertheless our lives need to be integral, not schizophrenic. The Christian critic can relate the two interests of theology and literature by following a suggestion given by M. B. Reckitt to another group of craftsmen, the politicians: "at least," says Reckitt, "we should step into the natural world with the mood of the supernatural and strive to correct the astigmatism of our fallen natures by looking out upon the world in the light of the theological virtues."¹⁹

NOTES

¹*The Intent of the Critic* (Princeton University Press, 1941), p. 29.

²For a development of this point, see T. S. Eliot, *After Strange Gods: A Primer of Modern Heresy* (New York, 1934); David Daiches, *Poetry and the Modern World* (University of Chicago Press, 1940); and Cleanth Brooks, *Modern Poetry and the Tradition* (University of North Carolina Press, 1939).

³B. C. Heyl, *New Bearings in Esthetics and Art Criticism* (Yale University Press, 1943) discusses in order these and other definitions of "truth" in art.

⁴"The Esthetic Judgment and the Ethical Judgment," in *The Intent of the Critic*, ed. Stauffer, p. 74.

⁵*The Literary Outlook* (London, 1943: The Christian News-Letter Books, No. 17), p. 9.

⁶"Criticism in a Mass Society," in *The Intent of the Critic*, ed. Stauffer, pp. 137, 142.

⁷See especially his Lecture IV.

⁸*After Strange Gods*, pp. 45-46.

⁹See "MacLeish's Conquistador," in *Reactionary Essays on Poetry and Ideas* (New York, 1936).

¹⁰*Op. cit.*, p. 141.

¹¹*The Crisis of Faith* (New York, 1944), p. 183.

¹²"Poetry and Theology," in *Christendom* (British), XIII (Dec., 1943), 113.

¹³See F. O. Matthiessen, *American Renaissance* (Oxford University Press, 1941), p. 521. Cf. Jacques Maritain, "Poetry and Religion," *The New Criterion*, V (1927), 15, where Maritain defines poetry as the "divination of the spiritual in the sensible, which will itself express itself in the sensible."

(Concluded on page 43)

The Sacred in the Secular

ELIZABETH P. LAM

I

MOST OF US, perhaps all of us, who teach religion to college students share the hope that through the classroom our students will gain something more than intellectual ideas. Regardless of how we define religion, unless we revert to a purely rationalistic definition, we hope that our teaching will awaken or deepen an appreciation and understanding of man's response to the more-than-human and give fresh meaning and worth to the life of those we teach. Particularly is there a sense of the potential significance of our task in these frustrating days when human life itself seems so utterly precious and precarious.

It was with such a sense of humility and with genuine enthusiasm that I undertook to teach a small class recently a course entitled "Modern Trends in Religious Thought." We studied the historical development of Christian thought from Luther to the present. I tried, among other things, to make vivid Luther's inner struggle which issued in his sense of the graciousness of God, Schleiermacher's then revolutionary approach to theology, the doctrine of divine immanence and the development of the ethical concepts of God in the nineteenth century. We then discussed contemporary types of Christian thought. Discussions in class were lively, the assignments "stiff" according to student opinion, but read with more than average interest.

It so happened that the course was completed and the grades in before I had an opportunity to invite the class to my home for the traditional dinner or dessert party. In the disarming atmosphere of a waffle supper, I casually asked, "Did the course touch on any of the questions which you all talk about in your hall 'bull sessions'?" After a moment of silence, one girl thought-

fully said, "No." The next question was: "What do you talk about in such sessions when you get onto religion?" "We talk a great deal about the strange new cults." There followed a general and spontaneous exchange of comments regarding Amy Semple MacPherson, various theosophist cults, astrology, and superstitious practices. It would have been very helpful, they agreed, if the course had included some understanding of these puzzling phenomena which fascinate and yet were deplored. I hopefully raised the query: "Are there other questions which come up?" After another thoughtful silence, the Baptist student, an older undergraduate and the editor of the college weekly, said, "We frequently talk about the need for some kind of faith." All nodded assent.

Long have I pondered these casual remarks which unwittingly revealed so much. Why, I asked, this fascination with the occult and the esoteric? And why did the historic teachings of Christian theology have so little connection with their own inner needs? If I thought that this incident were merely an isolated evidence of pedagogical inadequacy or student inability, I should not have the temerity to write of it. But is it not much more? Does it not illustrate a general mood of unresponsiveness to the appeal of historic Christianity? Why, I ask, is this true, especially in a day when men hunger for knowledge of God?

We are living in a day in which Christian theology fails to symbolize for many people the relationship of man to God. To the young modern, "the grace of God," the "cross," the "Word of God," "sin," "guilt," "salvation," tend to conceal rather than reveal the realities for which these concepts stand. This fact presents a dilemma both to the teacher of religion and to the minister. It becomes increasingly difficult to convey in

traditional concepts—be they liberal or orthodox—the vitality and the relevance of theology to our generation. Much teaching and preaching seem to be “forced feeding.”

It is the thesis of this article that theology in order to speak words of healing to our generation must discover within contemporary culture that which spontaneously points men to God. It may then discover how to express the glad tidings which men crave to hear.

II

We shall attempt to point out four characteristics of contemporary literature and painting which lead the modern to an effortless awareness of his human creatureliness or of his need for God. One either catches the quality of the sacred as one reads or gazes, or one misses it. One cannot by argument convince that it is there. But for those who have caught the mood in the following illustrations selected from the writer's leisure time enjoyment, their significance for theology may become apparent. In no sense does this represent an exhaustive, systematic, or critical study of contemporary *belles-lettres* or art.

In the first place, certain secular writers and painters in their ruthless portrayal of the elemental impulses of man disclose the vitality, both creative and destructive, of which man is capable. In Steinbeck's *Of Mice and Men* we see primitive, blind, brute force; in *Grapes of Wrath*, hate, despair, and cruelty. Pierre Van Paassen takes us behind the curtains of historical events and lays bare the brutal deeds which we shrink to face. Other examples of the same spirit from literature could be cited, among them the writings of Carl Sandburg, Stephen Vincent Benet, and Thomas Wolfe. We find the same unveiling of human nature in painting. Diego Rivera reveals frailties where we expected strength, and strength where we looked for weakness. To a lesser degree this is also descriptive of the caricatures of Grant Wood, of the earthy rootage

of John Curry, and the desolate satire of Charles Burchfield. Perhaps this quality is unintended, and the artist portrays more than he realizes. George Grosz's own comment about his painting, “Approaching Storm,” may describe the spirit of more than one contemporary artist. “My painting has a symbolic background. It may represent the wavering, human spirit in the midst of furious elements, or from the outside it may be a sunbather on the dunes.” No one has unmasked with more evidence of inner rebellion the superficialities of the conventional view of man than Picasso. There are others whose sensitivity has expressed the depths of man's emotional being: Van Gogh, Kollwitz, Daumier, and Roualt.

In none of these is there mere muck-raking, debunking, or Freudian unveiling. There is dirt, ugliness, and brutality; but there is also strength, vigor, and creative vitality. When the veneer of conventionality is taken off, we see modern man caught in tension between the destructive-creative potentialities of his own nature. And the tension which literature and art disclose is left unresolved. It mutely reveals that man has lost his inner wholeness of spirit, and is searching for his soul.

Another characteristic of contemporary literature is its portrayal of man's positive relation to the forces of history in the face of which he must work out his destiny. Against impersonal economic changes the Joads battled for a place in the California sun. A chain of encircling circumstances doomed those “for whom the bell tolls,” as told by Hemingway. Modern drama, as for example, *There Shall Be No Night* and *Watch on the Rhine*, in even clearer tones compels recognition of the fact that the destiny of individuals is inextricably bound to the forces of history. Stephen Vincent Benet's *John Brown's Body* has the same dramatic quality of historical destiny. Painting, because it is a subjective medium, is less expressive at this point. Here again we

may say that literature is raising questions which echo in the hearts of us all: the relation of our individual destiny to compulsive, historical forces, and the possibility and the meaning of freedom.

But these characteristics lead inevitably to a third. Whether we take as our point of departure introspection or reflection upon external circumstance, we are led by these same writers or artists to an inescapable awareness of the interdependence of men. Each artist in his own way expresses the yearning for community. This note in modern culture is a desperate one. When the preacher in *Grapes of Wrath* discovers his essential oneness with mankind, he has a message. Saint Exupery's *Wind, Sand, and Stars* is hauntingly beautiful because it articulates a warm, pulsing longing for human fellowship in which all barriers are gone. Is not the wide appeal of the interpretations of Pierre Van Paassen or Vincent Sheean due to their sensitivity to the need for a world order of justice and respect for personality? Do not Daumier, Van Gogh, and perhaps Roualt and Kollwitz also, make us conscious of our common humanity with all men, even the destitute, the criminal, and those in the "third class carriage?"

And this leads to a fourth comment. If we are sufficiently sensitive, we may read between the lines and sense a wistfulness and yearning that even this is not all. Man's chief end is not to die in the cause of "Spanish freedom," or "economic justice," or "world order." These, good though they be, are not the supreme ends of life. Man partakes of the vitality of the earth and of nature. He craves human understanding and fellowship. But his spirit yearns for self-fulfillment in the more-than-human. Thus are we led to see ourselves in our creatureliness, and to become aware of our need for the divine. Whether the mood be

one of awe, wonder, fear, or devotion, literature and art have brought us to holy ground.

III

What significance for theology have these four characteristics of secular culture? We shall take these up in the order presented.

In the first place we found disclosed man's need for salvation. If theology has not spoken to the hearts of man, is it not because it has had too shallow a conception of man's need for salvation? Theology is being called to task by secular culture because it has not made clear the earthly rootage of man, the vitality out of which issues either destructiveness or creativity. As Carl Jung points out, theology has recognized that God is our spiritual father, but has failed to see that nature is our mother. Consequently, it has not made explicit how the new and creative comes into being. To use the Jungian figure of speech, the new is born of the union of the spirit and the natural man. By attempting to make creative living solely a "spiritual" matter, Christian self-discipline became asceticism, and Protestant ethics issued in Puritan repression. Theology thus lost touch with the fecund ground out of which dynamic living must come.

Paul Tillich, Reinhold Niebuhr, and Nicolai Berdyaev, each in his own way, are speaking to this point. Tillich is highly significant because of his concept, the "demonic." He uses it to describe the tension between and the unity of the creative-destructive forces in which human personality is rooted. He is attempting to point out the inexhaustible depth of human life, the "abyss," out of which comes inner insecurity and fear, as well as the "fullness, the power of being and the meaning of everything."¹ The demonic, Tillich explains, reveals the divine, "but as a reality which it fears, which it cannot love, with which it cannot unite."² He sees its manifestations in art, literature, science, and in social institutions.

¹Paul Tillich, *The Interpretation of History*, Scribner's, New York, 1936, p. 84.

²*Ibid.*, p. 88.

Berdyayev, though not as clear as Tillich, makes use of the same stream of philosophical thought which stems from Jacob Boehme and Schelling.³ He describes "that abyss from which the dark stream of life issues forth and in which every sort of possibility is latent. These unfathomable depths of being which are prior both to good and evil are incapable of final rationalization for there is always within them the possibility of an influx of new and obscure forces."⁴

Berdyayev also moves on to the recognition that theology is lacking in the understanding of how creativity comes about. He adds that it has failed to catch the sacred significance of secular creativity.⁵ It is not surprising, therefore, that he admits his dependence upon the great creative stream of Russian culture which includes Dostoevsky, Chekhov, Tolstoy, and others.

Niebuhr presents in *Human Nature and Destiny* the problem of form and vitality, but he does not find in secular culture any affirmation of its religious significance. He sees secularism exalting the issue as fascism, despairing of it as Freudianism, claiming its future disappearance as in Marxism, or ignoring it as liberalism. Consequently, Niebuhr's thought reveals but slight appreciation of the positive religious values in secular culture.

We turn now to the second characteristic of modern culture. Modern drama leaves us awed by the acute awareness that our destiny as individuals is bound to the forces of history. It creates a mood within us which leaves us open and responsive to any articulation of the religious meaning of our times. Men are eager to hear prophetic words which express their own intuition that we are living in the "fullness of time." Theology cannot find the answer by delving into the credos of the past. These emerged and served their generation because they too

were forged on the issues of their day. Thus, Augustine's *de civitate dei* came out of a period of historical tumult when Christian theology had to account for the catastrophes of the barbarian invasions. Thomas Aquinas' synthesis reflects the Arabian impact of pagan philosophy upon inherited dogma. Martin Luther found a message for his day because he waded deeply into the ferment of a decadent theology and a virulent secularism. Thus the most unchristian thing we can do is to use historic theology unhistorically—that is, to assume that by feeding on the theological insights of the past we can come to know God. It is to mistake the historic expression of faith for the reality of each generation's quest for God. Or, it is to make no distinction between the eternal truth of Christian theology and the changing, historic expressions of that truth.

What is that eternal truth? Does it not lie in the faith that God speaks directly to man in and through his own particular culture and history and, consequently, that every generation is compelled to find in the sight of God its own unique significance? Is this not the word of God?

We are not without prophets. Tillich again comes to mind. His concepts of "Kairos," the fullness of time, and of "fate," the "given," historical necessities, illuminate the historical problem of modern man. In addition, his synthesis of the vertical line, the symbol of man's relation to God, with the horizontal line, the symbol of man's ethical responsibility to man, knots into one the eternal and the changing truth of the Christian faith. Berdyayev and Niebuhr are grappling with the same problems.

This search for the meaning of history lies close to the yearning for community, the third characteristic of modern culture. Modern dramatists present this desire not as an illusory, metaphysical notion, but as a psychological imperative. Isolation and separation from one's fellows are devastating. For seventy or so years the need for a

³Nicolai Berdyayev, *Freedom and the Spirit*, Scribner's, New York, 1935, *passim*.

⁴*Ibid.*, p. 160.

⁵*Ibid.*, pp. 230-233.

Christian world order has been vigorously expressed by the social gospel school from the socio-ethical viewpoint. The objectives of economic justice, civil rights for minorities, and international order have been studied scientifically and presented as a rational necessity. The need for this factual approach is no less today, but it is now supplemented by the psychological. John Macmurray may be taken as a representative of this new note. He writes with artistry and feeling, not with the accuracy of scientific socio-economic research. The writings of Carl Jung, Kunkel, and others of this same school, recognize that man's craving for understanding and fellowship is an inevitable part of his nature and must be satisfied in order for him to find wholeness of being. These writers are not theologians, but they are expressing religious truths which theology has not made clear.

And finally, theology must take up the theme of salvation where literature leaves off. Literature and art reveal the search of man for God. Theology must assure men of God's search for man. It must make clear that man is found of God and is healed by the grace of God. Theology at this point has to admit its own inherent limitation. It is once removed from the stuff of life. It

must not claim to be itself the means of salvation. But it can and must hold before men the conditions which they must meet in order to find God. And are not these conditions but a reiteration of the three preceding points: honesty in self-understanding; courage in recognizing that our destiny is tied to history; and willingness to lose ourselves in order that community may come? Theology then may affirm the healing which comes from God—wholeness of being and the capacity to love and to be creative. This is theology's unique function which complements and fulfills the secular expressions of the sacred.

In conclusion, can we not say that theology must gather unto itself all evidences of man's search for God, and affirm that here too God is speaking? The recognition that "he who is not against us is with us," may give new vitality and relevance to its message. Theology then is no longer an "apologetic," or on the defensive. It becomes empirical, not primarily in its method of thinking, but in its content. It learns to speak to the hearts of men. And they respond because its language and its faith include and go beyond the manifestations of the sacred already visible in their midst.

Teaching the History of Christian Thought

VIRGINIA CORWIN

THE PROBLEM OF teaching any course in intellectual history is that of making sure that the student sees what another century was trying to say when it agonized in controversy, or spent its energy in the creation of artistic or institutional forms. This is no less true for a course in the history of Christian thought than for one in the history of, for instance, philosophical or political thought. It is, if anything, likely to be a more serious problem in interpretation than the latter, for membership in a Christian church, or participation in a vaguely Christian culture, does not guarantee imaginative understanding of the process by which Christian thought has reached the present day. The problems of government and of many other aspects of culture are, to our own day at least, more readily accessible than the problems of religious thought.

The history of Christian thought is nothing less than the story of the meanings which Christians in successive centuries have declared when they tried to see the world of ordinary claims and human occupations in the perspective given by the demands upon them of the divine. It is the study of what they held to be supremely important, of the particular and very vivid difficulties which old problems presented to them, of their convictions that as Christians they had resources by which they could live in the world without surrendering to its standards. Only when the abstractions of the creeds, or the perfectly finished forms which one finds in liturgy or cathedral, are related in this way to the hopes which are part of the stuff of human life, do their meanings become clear. Otherwise their very perfection endows them with an absoluteness which they did not have for the men who worked at them, and for later generations they become remote. It is by seeing

how Christian understandings about God and man worked out in ethics, and institutions, and theology that we can understand and teach the history of Christian thought. This is an enterprise that calls for the use of the creative imagination in reconstructing the life of other times, for unless the problems of a given age are clearly seen the significance of its affirmations and the insights of its great men will seem to our generation like period pieces which no longer fit our needs—ideas and practices which are quaint, rather than vital.

Such a course is identical neither with the courses in the history of Christian doctrine which are to be found in the curricula of theological seminaries, nor with those in the history of the Christian church which are sometimes offered in undergraduate colleges. It differs from them either in intent or in scope. To be sure, a history of Christian doctrine is a study of Christian thought, but doctrine is only one aspect of Christian thought. A course in doctrine concentrates on theological issues, and has been devised for the seminary student who must acquire a comprehensive and detailed understanding of the doctrinal core of Christianity. That is not what the undergraduate needs, and unfortunately for him most of the secondary sources in the field of Christian thought have been written with a theological reader in mind. But neither is a course on Christian thought identical with a general course in the development of Christianity, which is contemplated in several useful books which have appeared in recent years. Most of them cover various sorts of material, but in general the relation between secular and religious history, as in the struggles between the papacy and the empire, or the effect upon the church when the Germanic tribes invaded Italy, tend to overshadow problems of thought.

It is general, not intellectual, history that is written. Such a course does not take as its goal the interpretation of the problems to be solved in the realm of thought or conduct or practical life. Because it deals with objective facts more frequently than with the elusive ones of intellectual history it can take for granted that its material is readily accessible to the minds of twentieth century students. It has the advantage of relating Christianity to all sorts of developments in the secular field, but as a result the treatment of problems of thought is apt to be rather limited.

It is precisely in the field of ideas, and hopes, and attitudes that the real genius of Christianity is to be found. A student can know a great deal about Gregory VII, or Constantine's conversion, and still understand remarkably little about why men cared enough in the fourth century to give themselves over to the monastic life, or why the Albigenses defied the church so fiercely and at such great cost. It is the hopes and fears in the minds of different ages and groups that give the heart of the matter, not the details of ecclesiastical history, nor even that important part of the whole that came to be expressed as dogma or doctrine. And it is this rich material which can form the content of an undergraduate course in the history of Christian thought.

It will be of advantage for us to discuss in detail what kinds of problems can well be included in such a course. It is obvious that although it is not a course on doctrine that must nevertheless form an important part of the material to be considered. But because it is only part—the official part, as it were—of the history of Christian thought, the treatment will differ from that in a course entirely concerned with doctrine. The important thing to be achieved is the understanding of how the main affirmations or protests came to be. The starting point will be very far back, for to most young people words like "sin" and "grace," "revelation," and "sanctification," and "incarna-

tion" although the commonplaces of Christian vocabulary are as unintelligible as though they were written in a foreign tongue. Yet they are familiar with the disparity between their own aspirations and the egotism which breaks out in spite of themselves in sorry, irresponsible acts. The experience of sin is not foreign to them though the word may be. And they can come to see that the pessimism behind the conception of original sin has a basis in some of the familiar aspects of human nature. Many of them share the conviction that man needs and receives more than human strength and so they come to understand the idea of grace. These ideas have to be related to their own experiences and insights if the history of Christian thought is to be made alive for them. And when the more complicated conceptions are considered the same kind of interpretation is needed. The Nicene controversy becomes intelligible even to the untheological undergraduate when it is seen as the attempt of the church to clarify the relation of Christ and the Father to each other, saving on the one hand monotheism, and on the other the belief that the new vitality and freedom which Christ brought to men must be God-given. They can be shown that a certain view of human nature and of divine power is tied up with the position of Athanasius, but that given his conviction that human nature can be saved only by divine intervention his theological conclusions are inevitable. In similar fashion the Gnostic heresies must be seen as the threat that they were to the straight-forward idea of a God related to nature and humanity, and as the chief reason why the church was forced to become exclusive in its claims, in order to shut out the flood of speculation that threatened to inundate the gospel.

Certainly these ideas are not novel. But the grave difficulty is to find books that set themselves to point out and interpret the issues. Most books take for granted too much theological background and vocabu-

lary. Taylor's *Mediaeval Mind*¹, is probably the most brilliant example of the lucid and sympathetic interpretation of ideas, and one can only wish that similar work will be done for the other periods. John Knox's little book, *The Man Christ Jesus*², does something of the same sort for the earliest years. McGiffert's books are learned and useful, but they are directed too exclusively to the student of theology to be just what is needed. In spite of its brevity Bevan's *Christianity*³ does an amazingly good job when it comments on doctrine. Several of the chapters in the *Vitality of the Christian Tradition*,⁴ are excellent. Bethune-Baker's *Introduction to the Early History of Christian Doctrine* lacks the style of the best of these others, but it is good on the early period. Perhaps Mellone's *Western Christian Thought in the Middle Ages*⁵ should also be named, and Rufus Jones' *Spiritual Reformers in the 16th and 17th Centuries*⁷, and *Studies in Mystical Religion*.⁸

The selection of primary sources is a still more knotty problem. They were, after all, written to be read immediately by men who understood the general situation, and not by those born centuries later. They were written to set forth a point of view or to explore a subject, and their authors could count on readers who would stay by the writing. One of the most difficult things in the world is to teach an undergraduate class to read primary sources with intelligence and interest. And it would be foolish to try to deny that many of the important works are pretty heavy going. Nevertheless, a course which offers only second-hand acquaintance with the Fathers, and the Schoolmen, and the Reformers is losing its chance to do the kind of training in judg-

ment and imagination which is the very stuff of the liberal arts. The instructor has a rich library from which to select, however serious may be the teaching problems which its use entails.

If books on Christian doctrine are for the great part unsatisfactory for this kind of course, the material in equally important fields is still scantier. One aspect of Christian thought that must be fully explored is that bound up with problems of ethical conduct. This material is easier to teach than that concerned with doctrine, for the forms in which ethical problems are presented in different ages do not vary so much as the forms of doctrine. Questions of whether Christians should own property, and if so what obligation they have to those less prosperous, are familiar to all generations. Problems connected with sex and the family are as perennial. On the one hand stood those in the early centuries who were convinced that full loyalty to God excluded all other close loyalties; on the other loomed the manifest need for protecting the family and raising the level of ethics in the field of sex. The Protestant undergraduate can be helped to see in this paradox of opposite views the hold of the monastic life upon men, and the realism which ranked marriage and holy orders side by side as sacraments. Problems of whether Christians could serve in the army, or accept responsible positions in the government and so perhaps have to inflict the death penalty or sacrifice to the gods are easy to enter into imaginatively in any age. The problems of suitable dress and recreation might be added to the list, although any list can be no more than suggestive.

An appreciation of the importance of these matters is quite as necessary as an understanding of doctrinal questions. In these quite concrete decisions Christians of different generations tried to work out the practical consequences of Christian commitment. Two groups appear century after

¹London, Macmillan, 1927.

²Chicago, Willett, Clark, 1941.

³New York, Henry Holt, 1932.

⁴G. F. Thomas, Ed. New York, Harpers, 1944.

⁵London, Methuen, 1938.

⁶Edinburgh, Blackwood, 1935.

⁷London, Macmillan, 1928.

⁸London, Macmillan, 1909.

century, the one making rigorous demands and counselling perfection, the other resigning itself to the idea that man is an incorrigible sinner, and therefore expecting perhaps less of him on earth, but fulfillment in heaven. Many of these questions involve the relations of Christians to the world. Over and over again the decision has to be made whether Christianity requires protest which may be carried to the point of complete withdrawal against the evils of the world, or whether Christians must work within existing social structures to reform the evil. Ethical problems are as old as the difficulties in the church in Corinth and as modern as the Commission to Study the Bases of a Just and Durable Peace.

Books on this subject are hard to find. One can name immediately Cadoux' *The Early Church and the World*,⁹ and Troelsch's *Social Teaching of the Christian Churches*,¹⁰ but in most parts this is pretty difficult for undergraduates. Kirk's *Vision of God*¹¹ is excellent. The book of essays entitled, *Property, Its Duties and Rights*¹² should also be noted. There are excellent discussions elsewhere of the history of ideas about ethics in the modern period, notably those by Rauschenbusch, and by Hopkins, but they do not point up the issues in quite the same way as the others named.

The theory of institutions also has a place in the history of Christian thought. The student has to know something of the details about the sacraments, but it is more important for him to know in what sense they were interpreted as means of grace—visible symbols of man's need for help, and its gratification. It is imperative that students see how ideas about the nature of the church have differed from one period or group to another, and be able therefore to under-

stand the great differences between the Roman Catholic church and the sects or the free churches, the one stressing the church as the mystical body of Christ, the others the fellowship of the devout worshippers in Christ. Again the different theories about the nature and scope of the authority of the churches is indispensable if one is to understand the genuine difficulties in the road of the ecumenical movement. Books on this subject are few. Some chapters in McGiffert's *History of Christian Thought*¹³ are useful, and of course one must name Adam's *Spirit of Catholicism*,¹⁴ but there are few others as lucid, although perhaps Jones' *Spiritual Reformers*¹⁵ should be mentioned again in this connection.

Finally, the relation between Christian thought and the arts is important. The difficulty in this field is to avoid the sentimental fallacy of suggesting that the attempt to solve technical artistic problems was of little importance, and that the religious ideas were alone worth attention. Obviously, that is a danger to be avoided. Cathedrals were built for a variety of reasons, no doubt partly to satisfy local pride, but certainly even more to glorify God. The solution of engineering and architectural problems was subordinate to the main purpose. In many cases Christians expressed their religious sentiments more truly in liturgy or in stone than in doctrine. A study of symbols, whether of the catacomb paintings, the twelfth century madonnas or cathedrals, or the Puritan meetinghouses does much to make clear the longings of human hearts. And certainly literature cannot be ignored. *The Canterbury Tales* and *Piers Ploughman* give more of a sense of the inevitability of the approaching reformation than any secondary source can, and the last canto of the *Paradiso* sets forth uniquely the symbol of the Beatific Vision which the Middle Ages looked forward to as the great fulfillment of man's destiny. Nothing can show better than the *Confessions* the sense of dependence upon God, though some of the

⁹Edinburgh, T. & T. Clark, 1925.

¹⁰London, Allen & Unwin, 1931.

¹¹London, Longmans, Green, 1931.

¹²London, 1913.

¹³New York, Scribner, 1932.

¹⁴New York, Macmillan, 1935.

¹⁵London, Macmillan, 1928.

great hymns and prayers express that and other moods. And a close study of the Mass is essential for any understanding of Roman Catholic piety.

Most books on art were written to cover the whole movement of western art, but there is an increasing number which concentrate primarily on Christian art, and do much to show the relation of the symbols to the important ideas which they convey. Mâle's books on French religious art are of course in a class by themselves, but Morey's recent books are excellent.¹⁶ There is nothing quite like *Mont-St.-Michel and Chartres* for an interpretation of the devotion to the Virgin and the enthusiastic raising of the cathedrals. Parts of Stites' book entitled *The Arts and Man*¹⁷ are very useful for undergraduates.

A single book that achieves the richness that we have been discussing is Bainton's *Church of Our Fathers*.¹⁸ It is for children, not for college students, and it is useful at the college level chiefly for its illustrations. It is a brilliant example of what needs to be more widely done. No single book would fill the gap, for many are needed, all setting themselves the problem of showing the many-sided concerns of Christians in one age or century or group, with the doctrinal

interest of the theologians, the cathedrals and paintings of the artists, and the ethical distinctions worked out by those with sensitive consciences, all in conjunction. The books will not be monographs, exhaustively exploring a limited field, but they must not be superficial. Indeed, if they address themselves to the interpretation of the great insights and the great problems of any age they cannot be superficial. And they certainly require a new discipline of the teachers who must be conversant in fields not always considered together.

This sort of course belongs in a liberal arts program for undergraduates. It is not a poor relation of a course devised for the seminary, but it is directed towards the needs of the students who take it. It would set Christianity forth as a richly varied pattern, with ideas or feelings repeated but always new in significant detail. Both the continuity and the variation are important. It not only adds to the understanding which any educated person should have about the nature of Christianity and the part which it has played in western culture, but it also deals with material which is not to be excelled for the insight which it throws on the motives, and processes of the religious life. It is an indispensable part of the offerings any department of religion which is concerned that students should recognize religion for what it is—the life of the spirit which bends to its own service all the hopes and interests of men.

¹⁶*Early Christian Art*, Princeton, Princeton University Press, 1942. *Medieval Art*, New York. W. W. Norton, 1942.

¹⁷New York, McGraw-Hill, 1940.

¹⁸New York, Scribner, 1941.

The Library and the Teacher of Religion

JANNETTE E. NEWHALL

RECENTLY I ATTENDED a meeting of librarians at which a group of college professors were invited to air their grievances against libraries. As the evening progressed many helpful suggestions for librarians were given, but it became evident either that the library had failed in its job of teaching these professors how to use its resources conveniently and economically, or that the professors had not tried too hard to learn. After six years of experience as a teacher of religion and five as a librarian in a theological seminary, perhaps I can speak for both sides of the problem of library service. If I were addressing a group of librarians, I should emphasize the changes needed in their methods which would lead to better service for their faculty and students. Since, however, this is a group of teachers, I shall direct my remarks to their obligations to the library and to certain services of the library which they are apt to overlook.

The text of this discussion might well be co-operation. It is notorious that faculty members and librarians have conflicting interests, although I am glad to report a minimum of conflict at Harvard. The faculty member, who ought to have the interests of the whole academic community at heart, too often is concerned chiefly for his personal rights and for his own department. The librarian, who is often supposed to be a mere specialist in cataloging, fights for the balanced interest of the library collection and, alas, sometimes for the personal interests of the politest professors. The caste system in many universities and seminaries sets the faculty apart in a kind of Brahmin class, while librarians, secretaries, and janitors are reminded in subtle ways that they lack professional status. Doubtless some librarians are unduly sensitive on

this point. Few of them would venture to offer unsolicited instruction to the faculty, especially about research. But if the teacher and the librarian could meet one another with a frank admission of their respective areas of information and of ignorance, each might learn much from the other. This paper will mention some of the things which a librarian believes the faculty would find helpful, with the hope that some faculty members will reciprocate with practical suggestions for libraries.

I. THE LIBRARY AND THE TEACHER AS SCHOLAR

The teacher must be a scholar in his own right. He cannot teach effectively if he is not constantly adding to his fund of information, and this means research. First, then, let us consider some of the tools of research which are commonly overlooked by the faculty.

The card catalog is the most important single source of information. The faculty in general know how to use it adequately, although there are special quirks in every institution which make it difficult to follow through a subject and to find all the needed books. The impatient teacher may give up the search for an obscure German monograph because he is looking under the popular name of the series while it happens to be listed under the city or university where it originates. Ideally there should be enough cross references in the catalog to lead him to the desired entry, but these are often lacking. Or, again, he may be looking for a work on Biblical criticism, only to find it under some older term such as Hermeneutics or Exegesis. The librarian can usually find the desired material but this does not account for the outdated terminology. A word of explanation may be in

order. Two factors prevent frequent changes in the catalog. The first is expense. From the point of view of library administration, the costs of cataloging are so high that only the most fortunate institutions can afford frequent revisions. When it costs libraries a dollar or more to prepare a book for circulation after it has been purchased, it is small wonder that librarians are conservative about bringing the older parts of their catalogs up-to-date by adding new subjects or changing old ones. The other factor preventing frequent changes is the standardizing of subject headings by the Library of Congress. It is cheaper and easier for local libraries to adopt these forms and to use the Library of Congress printed cards.

Once the card catalog is mastered, the teacher can find every book in his own library whose author is known. But this does not exhaust the possibilities of his library or satisfy his needs in research. Certain books which are used extensively by librarians but rarely by faculty members need special mention and I have prepared a list of these with brief annotations.

The *Cumulative Book Index* lists all current publications in the English language. It is the first source to use when only the title of a book is known. The CBI, as it is popularly called, is also a good source for subject bibliography although the wheat and the chaff are listed without any differentiation. Recently I had a request from a mid-Western college for a complete bibliography of the writings of a former Harvard professor. The student who made this request would have won my gratitude if he had consulted the three or four cumulated volumes of the CBI and built up his own bibliography as far as possible before sending it to me for supplementation.

For the theological field three important annual bibliographies may be mentioned. *Die theologische Literatur des Jahres* covers both books and periodicals in most of the

occidental languages. The *Theologische Rundschau* is a selective and critical bibliography of the more important books of the year. Whether these will be continued after the war is a serious question. The third annual is *New Testament Literature*, a publication of the New Testament Club of the University of Chicago since 1941. It is very valuable for its field and suggests useful projects for clubs in other fields.

Every scholar knows the *Readers' Guide to Periodical Literature*, but the field of religion is practically excluded from it. The *International Index* is somewhat better, covering about fifteen of the better religious journals. No adequate index of religious periodicals exists in English and it is doubtful whether even a concerted appeal from theological seminaries and professors would persuade the Wilson Company to add this to its imposing list of subject indexes. Haskell's *Check List of Cumulative Indexes* refers the reader to the date of general indexes in such journals as the *Harvard Theological Review* and the *Journal of Biblical Literature*. The best index up to the outbreak of World War II, however, was the *Internationale Bibliographie der Zeitschriftenliteratur*, which appeared in three sections: one on German periodicals, one on periodicals in other languages, and one on book reviews.

Another important aid to research in periodicals and monograph series is the *Union List of Serials in Libraries of the United States and Canada*. Every library ought to own this volume; it will soon save its cost of some \$25. It gives the exact holdings of most of the major libraries. If, for instance, you wish to see the *Zeitschrift für die neutestamentliche Wissenschaft* and are teaching at Cornell College in Iowa, you will find by consulting the *Union List* that the Iowa State Traveling Library has a complete set and that it loans periodicals. The *Union List* answers many other practical questions in its more than 3000 pages.

It gives exact titles of some 120,000 periodicals, changes of title, peculiarities of volume numbering, etc., which are useful when footnotes and bibliographies are in the making.

Similar requests for books which are not in the local library can be referred to the Library of Congress. It has a Union Catalog which lists not only its own books but also the collections of all the leading libraries of the country. Anyone may write to its Reference Department to ask as to the nearest library containing the desired book. He can then go to the library himself or request his local librarian to borrow the book on inter-library loan. Most libraries do not loan their books directly to individuals in other institutions but only to libraries which take responsibility for supervising their use (a caution probably learned from years of experience with acquisitive habits of faculty members). When the book is too valuable for such loan, it is often possible to secure photostatic or microfilm copies of the desired passages.

An elusive type of material which is often needed is individual essays in composite volumes. You may know that Maritain wrote an essay on the "Catholic Church and Social Progress" but have no idea where it is to be found. The *Essay and General Literature Index* will tell you that this article appears in *Foreign Affairs*, v. 17, p. 670, and also as a chapter in Maritain's own book—*Ransoming the Time*. This *Index* covers the period 1900 to date, analyzing both symposia and a group of scholarly periodicals.

Teachers are constantly being asked to recommend thesis subjects. Probably most of them have used the Library of Congress *List of American Doctoral Dissertations* from 1912 to 1932, but some may not be aware that this series has been continued since 1933 by the Wilson Company under the title, *Doctoral Dissertations Accepted by American Universities*.

Special bibliographies on religious subjects are put out by a variety of organizations. The General Theological Library in Boston has an interesting series and the *Journal of Religion* is planning to publish some bibliographical articles in the near future. A key to these and other bibliographies is *The Bibliographic Index*, published by Wilson since 1938. The *Internationale Bibliographie des Buch- und Bibliothekswesens* . . . 1926- lists books in English and French as well as in German. Section 4 of its classified list deals with "Religionswissenschaft und Theologie," and is particularly useful for bibliography.

A small volume which is worth recommending to any library is Mudge, *Guide to Reference Books*. It is arranged by subjects. If you wish to know what reference books you are habitually overlooking, Mudge will prove suggestive.

I believe it would pay any professor to spend a few hours getting acquainted with some of these bibliographic resources in his local library.

II. THE LIBRARY AND THE TEACHER AS PEDAGOGUE

The teacher of religion is, after all, primarily a teacher of students rather than a research scholar and writer—unless he happens to dwell in an ivory tower in a great university where he lectures three or four times a week to classes of sixty or more students and then turns them over to a graduate tutor for all personal contacts. Fortunately few, if any, teachers of religion are willing to accept the solid ivory tower.

If the teacher is to use the library wisely, it should be in the light of his objectives as a teacher. At least three objectives are adopted by most teachers of religion. They seek, in the first place, to give a sound factual basis for the understanding of religion. It is no longer acceptable to call in a local clergyman to give inspirational talks in lieu of solid courses in the subject. Secondly,

they hope to lead students to a life-long study of religion. Dean Emeritus Knudson of Boston University used to tell his students to choose one book or phase of the Bible as a subject for private study after graduation so that they might become real authorities in at least one field. Most teachers of religion share a third objective, namely, the desire to develop in their students intelligent personal religion. This last is a by-product; it cannot be directly taught. The library can help in the realization of all three of these objectives. It can furnish opportunities for acquaintance with the classics of religion and can assist in the establishment of good habits of research. The well-balanced library can also provide materials helpful in the development of personal religion.

But the library has little chance to aid the student unless the teacher does his part. The average student will get along with as little library work as possible. If he can pass the course by memorizing a single textbook, he is apt to go no further. The teacher who desires to develop independent future scholars has an obligation to plan his assignments so that the student is forced to become acquainted with the tools of research in his field. This includes a knowledge of dictionaries and encyclopedias, but it also should include a wise use of collateral readings. The practice of reserving all the books bearing on a subject is often unfair to the student who has only a limited amount of free time during library hours. Teacher and librarian may well co-operate in pointing out good books, not on reserve, that may be studied more thoroughly at home. Experimentation is needed here to determine the greatest good of the greatest number.

Wellesley College Library has recently carried on a series of experiments in helping students learn to use the library. Several professors outlined a series of problems which they planned to assign to their fall

classes. The topics were given to a small group of reference librarians in the spring. The librarians made a careful study of the library resources on these topics and provided the instructors with specific bibliographies. When the topics were finally assigned, each student was sent for a conference with the librarian who had worked on her topic. The librarian gave suggestions on types of materials available but did not interfere with the actual research. The student reports were checked by the faculty in the light of their knowledge of the resources available. The results were highly satisfactory for the small group of faculty and students reached. Most libraries are not staffed to carry out so extensive a program, but many of them would welcome the chance to show a class in religion where its source material could be found and to help the students save time by going to the right encyclopedia or dictionary for answers to their specific questions. A joint lecture by the librarian and the teacher of religion, given if possible in the library where the books can be handled, would add greatly to the facility of the students in research.

The first step, then, is for the teacher to get acquainted with the library collection and with the librarian. If he has real enthusiasm for research himself and knows some of the short cuts, he can easily pass his hobby on to the next generation by encouraging his students to make discoveries for themselves. Changes in theories of education, from the older recitation or lecture method to the co-operative discovery of new truth, should lead to freer and fuller use of library facilities.

III. CONTRIBUTIONS OF THE TEACHER TO THE LIBRARY

The teacher who is willing to co-operate with the library will find many opportunities to help. In the first place, the teacher should assist in the selection of books in his field. He should recommend for purchase

the books which are needed for his classes. Happy is the librarian who receives such requests long enough in advance for the books to be bought and prepared for student use before assignments are announced. Every recommendation should be scrutinized and only books of scholarly value should be selected. Both budgets and space forbid extravagance. The responsibility of the teacher, however, goes beyond the selection of books for immediate use. The teacher should know the content of the library in his field and be able to help the librarian strengthen its weak spots by wise additions and, what is just as important, to clear out the dead wood that crowds so many library shelves. The working collection of a college library should contain classics in every field and current texts, but it should not attempt to ape the research library and to hoard everything that has ever graced its shelves. You would not expect to find on the astronomy shelves every treatise of the last three hundred years, and yet on the religion shelves it is not uncommon to find more than a sprinkling of weak-backed and perhaps weak-minded treatises on evolution, apologetics, and out-dated archaeology. Elimination of these unused books would show the instructor and the librarian the actual state of the collection. Students would find more inspiration for browsing.

Someone will immediately ask what is to be done with the discarded books. This is a very proper question. They should not be used to stoke the fires or be given away at random. Librarians have been working on this problem and have several possible solutions. The simplest is to provide some behind-the-scenes storage within the institution and to keep simple records of what is there. A better plan is to provide regional storage libraries where books which are chiefly of antiquarian interest can be housed with a minimum of expense. One

such library is now functioning in the Boston area. It accepts books from a group of co-operating libraries, like Boston Public Library, Boston University, Harvard and Tufts, and maintains a delivery service so that any book that is needed can be sent to the library requesting it within a few hours. The aim is eventually to eliminate duplicate deposits and to send the extra copies to other parts of the country. When colleges wake up to the realization of what the growth of libraries under their present schemes of organization will mean for the future, some such regional system will probably be more widely adopted. It has been shown statistically that college libraries for the past 300 years have doubled their size every sixteen years. Dr. Rider of Wesleyan estimates that by the end of another century it will take eight acres to house the card catalog of Yale University, not to mention six thousand miles of shelves for its books.¹ The time may not be too far distant when all library books will be microphotographed on cards or microfilmed and every professor's study will contain a reading machine.

But let us return to the immediate problems of the library collection. The teacher should co-operate with the librarian by watching for important materials from unusual sources. The teacher often hears of private collections that are being disposed of. The library may profit by a judicious selection from the libraries of deceased clergymen and professors, but it is extremely unwise to accept such gifts without reserving the right to dispose of unwanted books.

Every college and university library should collect its own archival material and, if denominational, should take a responsibility for maintaining a good collection of works on its denomination. In the Boston area, for instance, Andover-Newton should have a strong collection of Baptist and Congregational material; Andover-Harvard

¹Fremont Rider, *The Scholar and the Future of the Research Library*, pp. 9ff.

should cover the Unitarian material; Boston University the Methodist, etc. Some librarians need to be taught their responsibility for archival and historical collections and some faculty members need to be convinced that it is a service for future students, and not a matter of conceit, to leave their professional papers for the college archives. Every library should collect the published works of faculty members, and the librarian who receives from his faculty colleagues systematic bibliographies of their writings may well be grateful.

The teacher of religion who knows the library collection and who is alert to its possibilities can often help the librarian by suggesting interesting and timely exhibits. These may be connected with classroom discussion, with special celebrations, or with more general cultural history. An exhibition which would show the large share that religious books have had in the history of libraries, from the ancient Egyptian libraries, the monasteries of the Middle Ages, down to the latest publishers' reports on the steady output of religious presses, might well interest the whole student body.

One further service which the optimistic librarian might suggest is faculty co-operation with library rules. Most college libraries are very generous with the faculty, but when library books are treated as permanent loans and the librarian is told with mock seriousness by a professor that his widow will return those which he has taken out, co-operation and concern for the college as a whole have broken down. Conscience is forgotten by many moderns. Let us hope that no teacher of religion is so lacking in this virtue as to keep in his private study, for possible future reference, books that are needed now by his colleagues or his students.

IV. OBLIGATIONS OF THE LIBRARIAN TO THE TEACHER

In conclusion, let us summarize briefly

some of the services the librarian should render to the teacher.

1. The librarian should give, on request, general information on the use of the library and on its special features.

2. The librarian should, as far as possible, bring bibliographical materials together in a convenient central location where they may be consulted by the faculty with a minimum of effort.

3. The librarian should borrow, through inter-library loan, books needed for special research, at the borrower's expense.

4. The librarian should give information about the sources for purchasing books—but should not be asked to order books at library discount for faculty members. Whether ethically justifiable or not, this practice may confuse the business records of the library and create friction with the college bookstore.

5. The librarian should point out books in other departments which are of value for the teacher of religion, also calling his attention to articles and reviews in unusual places which might otherwise be overlooked.

If your librarian does not now offer these services, it would be well to suggest gently that some of them would be appreciated.

BIBLIOGRAPHY

**Available in practically every library.

*Should be available in seminaries and in most colleges.

***The Cumulative Book Index; World List of Books in the English Language, 1928—* (New York: Wilson, 1931—).

Lists all current publications by author, editor, subject, and title. It appears monthly, with frequent cumulations. For earlier American publications see the *U.S. Catalog*.

***Essay and General Literature Index* (New York: Wilson, 1934—).

An index of articles in a selected list of periodicals and in symposia, by author, subject, and title. Covers the period since 1900.

*Haskell, D. C., *A Check List of Cumulative Indexes to Individual Periodicals in the New York Public Library* (New York: New York Public Library, 1942).

Covers most of the important religious journals.

Internationale Bibliographie des Buch- und Bibliothekswesens, mit besonderer Berücksichtigung der Bibliographie (Leipzig: Harrassowitz, 1926—).

Lists books and bibliographies in English and French as well as German.

*Mudge, I. G., *Guide to Reference Books* (Chicago: American Library Association, 1936). *Supplements*, 1939, 1941 and 1944.

A classified list of reference books with precise description of their scope and nature. Well indexed.

***International Index to Periodicals* (New York: Wilson, 1907—).

About fifteen religious and philosophical journals are indexed.

Internationale Bibliographie der Zeitschriftenliteratur (Leipzig: Dietrich).

Abt. A. Bibliographie der deutschen Zeitschriftenliteratur, 1896—

Abt. B. Bibliographie der fremdsprachigen Zeitschriftenliteratur, 1911—

Abt. C. Bibliographie der Rezensionen und Referate, 1900—

One of the most useful international periodical indexes for the scholar.

**New Testament Literature* (Chicago: New Testament Club of the University of Chicago, 1941—).

Includes European and South American books and periodicals. An annual.

**Die theologische Literatur des Jahres* (Leipzig: Hinrichs, 1923—).

An annual international list of books and periodical articles, (1922 on).

**Theologische Rundschau* (Freiburg u. Tübingen, 1897-1917; 1929—).

A systematic review of the most important publications of the year.

***Union List of Serials in Libraries of the United States and Canada*, 2nd ed. (New York: Wilson, 1943). *Supplement*, 1944.

Gives precise information about some 120,000 periodicals and monograph series, telling which libraries contain them.

***The United States Catalog* (New York: Wilson, 1890—).

Lists all books published in the United States from 1899 on, but is used chiefly after 1910. *The American Catalog* and its predecessors cover the period 1820-1910.

Audio-Visual Aids in Teaching the Bible

JACOB SINGER

THE STUDENT of civilization is fully cognizant of the close tie which exists between religion and art. The story of ancient beliefs is written in the language of pictures and symbols which antedate the alphabets and have remained under various guises part of the nomenclature and imagery of both art and religion. The Greeks were not alone in identifying the Good with the Beautiful. In varying degrees this association is manifested everywhere since man has ever beautified what he worshipped. The Scriptures, the liturgies and the devotional books are not the only treasures of our Judeo-Christian heritage. The Synagogue cantillations and Church modes, the Byzantine and Gothic edifices, the paintings of Raphael and da Vinci, the statues of Michael Angelo, the miracle plays of the church and the Passion music of Bach, and the Masses of Mozart; all of these are products of the human spirit made articulate in man's quest for the sublime and his desire for communion with the living God. The religious artist has wrestled with God and with men and has prevailed.

There are abundant references to art in the Scriptures. To omit religious themes from artistic work would be to delete the noblest in music and poetry and to impoverish the plastic and pictorial arts. If for Plato the good is also the beautiful, the Psalmist sensed the same kinship in worshipping the Lord in the beauty of holiness.

Isaiah and Ezekiel have seen angelic visions and have heard the eternal melodies of the heavenly choirs. The parables of

Jesus extol the beauty of Nature and find in the lily of the field a greater sublimity than in Solomon arrayed in all his glory.

The words "prophet" and "musician" stem from the mystic experience common to both. "Nabi" comes from a root "naba" which means to "bubble up, pour forth" under the afflatus of divine inspiration.¹ Likewise the word music (mousa) comes from the Doric root "man", hence "Mantis," prophet. We find again the Hebrew prophets in the rôle of the musicians, who prophesy with harps.² The interdiction against making graven images was aimed at idolatry rather than art. There is evidence in the pre-exilic and post-exilic periods of notable exceptions to this prohibition. The "teraphim" in the house of Saul, the cherubim in the Solomonic Temple and the use of murals and the signs of the Zodiac are found in ancient synagogues in Palestine and in Syria. It must be conceded that denunciatory statements against the arts appear in both Jewish and Christian sources. These strictures are aimed at the abuse of the arts which become sensuous and therefore sacrifice piety at the behest of pleasure. As early as Amos we read the denunciation of those pseudo-artists that thrum on the psaltery,

"That desire for themselves instruments of music like David."

Some authorities hold that iconoclasm in the Eastern Church and in the Synagogue was inspired partly by Mohammedan example. That a decadent art can injure the spiritual and moral values is conceded by all. Ruskin, the profound critic and interpreter, holds that medieval art served as an opiate which lulled the conscience of Europe to slumber and inactivity. But one might

¹Brown, Driver, Briggs, *Heb. and Eng. Lexicon*, p. 611.

²"Der Snger wird Zum Propheten; und der Prophet wird Snger gemacht." I. Benzinger *Hd. Kom.* I Chronicles 8, xxv:1.

point to similar danger of a fanatical creed which likewise undermines the love of God and neighbor.

"Virtue itself turns vice, being misapplied,
And vice sometimes by action dignified."

The same idea has been phrased differently by Kant. "There is nothing absolutely and altogether good, a good will alone excepted." A visit to Milan and worship in the Il Duomo, or to the St. Sophia; acquaintance with the canvases of Raphael and Rembrandt, the glorious sacred music of Johannes Brahms, of Cesar Franck, and the noble religious poetry in many tongues adapted for our hymnals; these experiences widen our horizon to the glory of God and reveal vistas into the higher life of man.

As teachers of religion we are more concerned in deepening reverence than in the accumulation of facts, in the enrichment of life through the love of values than in cataloguing places, dates and events. The interest in humanistic studies centers in attitudes and appreciation. Here the teacher of religion finds in poetry, drama, painting and music invaluable aids for his task. Thanks to the technical devices in pictures and in recordings, we are able to vitalize the biblical personalities and narratives and their ethical-spiritual lessons by enlisting the masters of art for our aims. Visual aids in education are abundant. Pictures of synagogues, churches and mosques, of Bible lands today are available both in slides and in motion and sound films. The International Council of Religious Education, the Religious Film Association and the Harmon Foundation have notable collections.³ The International Council issues bulletins, reviews, and picture guides, and publishes the International Journal of Religious Education. The Religious Film Association pro-

motes educational and inspirational use of motion pictures, slides and film strips. The Harmon Foundation has a Division of Visual Experimentation. It also provides guides and furnishes material for visual aids' programs. Tests made by Dr. V. C. Armspiger of Teachers College, Columbia University, establishes the average superiority of 28 per cent through use of sound teaching films. Dr. W. W. Charters of Ohio State University establishes an average superiority of 24 per cent through viewing ordinary movies. Knowlton and Tilton establish an average superiority of 23 per cent through the use of the Yale Chronicle series. Other studies approximate these findings. The Jewish Welfare Board, the Junior Hadassah and the American Friends of the Hebrew University have worked in the same field of visual aids. Unfortunately some of these pictures are not of a high technical order with the result that our children will make odious comparisons with the commercial films. A good slide is better than a poor sound film.

When we turn to music we shall find material for our purpose less abundant. Many selections from the Oratorios are available, but these are produced with a view to the market for prima donnas rather than for the presentation of a masterpiece *per se*. When a mass or an oratorio is produced in recordings it is difficult to secure it and the soloists in some cases are not equal to the task. If we are to compete in the economic sphere, we shall have to create foundations and subsidies for the best renditions of sacred music. What is available, however, can be used effectively. In comparison with pictures, the recordings have a lesser appeal to a group of children, adolescents and adults. To the people who are musical by nature and training, musical recordings are satisfactory, but generally speaking, only the simple tune is grasped while the harmonic and contrapuntal elements and the interplay of voices and in-

³Joseph Greenstein in *Jewish Teacher*, Vol. XIII, No. 1, "The Use of Motion Pictures," pub. by the Union of Amer. Hebrew Congregations.

struments in intricate combinations are most baffling. Here the teacher of music appreciation has an obvious challenge which ingenuity and pedagogical technique must meet.

The writer has used arias and hymn tunes on recordings. The pupils are encouraged to sing the principal themes before hearing them employed in the choral and orchestral settings. The Biblical passage is read and memorized wherever possible. The correlation of a Bible text with glorious music is intended to furnish an aesthetic commentary to the scriptures that neither philology nor biblical criticism alone can supply. We do not detract from the great service which Biblical studies yield, but to the arts is reserved the function of lifting the emotions to the highest of religious inspiration. If the prophets did not hesitate to employ the harp for inspiration and if the musical guilds are connected with the rendition of the Psalms by the disciples of Heman, Asaph and Jeduthun, our suggested practice has the authority of a venerable tradition coupled with sound pedagogical principles.

These audio-visual projects in teaching Biblical subjects call for material and equipment that are both sufficient and adequate. More important however is the personal equation. We shall have difficulty in securing the services of teachers who are properly prepared in these closely related fields. To master the Bible is difficult enough, but to expect an equal preparation in art criticism, history and interpretation with the knowledge of musical technique and interpretation is to ask for a rare if not an impossible combination. We must however enlist the co-operation of a staff consisting of experts in the Biblical historical field, in the plastic and pictorial arts and in sacred music, whose task it should be to prepare a series of guides for teachers in which the pertinent facts about the Biblical material will be given. With

this literary and historical text book there should be another one prepared by teachers of art history and interpretation. We should know something about the lives and times of the artists and brief descriptions of the schools to which they belonged and their connection with religious motivation and interest. The same explanations are needed for the composers of our famous hymns, liturgies, oratorios, cantatas and sacred songs. Pictures of men and places of Biblical literature should be organized in historical sequence.

In correlating religious music with the Bible, I have sometimes used selections from Haydn's "Creation" with both the arias and choral numbers. The Biblical text is read first, and then the poetic paraphrase of Milton whose words are used in this Oratorio. I tell the pupils something about sacred music in general and about the Oratorio in particular and then I describe the work of Haydn, the father of the modern symphony and the sonata form used by the great composers. Then I take the chorus: "The Heavens are Telling." After reading part of the nineteenth Psalm, I have the children sing the hymn-tune based upon this choral number. By participation I prepare my audience for the recording which is to follow. The same can be done with Handel's Messiah. The Aria, "Comfort Ye, Comfort Ye My People" and the chorus, "And the Glory of the Lord" should follow a reading of Isaiah XL, verses 1 to 6; Mendelssohn's Elijah furnishes other examples for the psalms or the Lord's Prayer, and many musical classics are available.

The same method can be employed in the slides and film strips available for visual aid in religious education. I will refer, for example, to a modern artist whose work is closer to our aesthetic idiom and who portrays with line and color the impressionist's version of a great biblical epic. Uriel Birnbaum, the artist and poet of Vienna, de-

picted the life of Moses in pictures that have won recognition. A series of this type is more telling in teaching than isolated and disconnected portraits that have neither sequence nor unity of style. We shall do well to utilize other devices for reflecting a picture in a book or card. In every case the light must be sufficient to convey in full the draftsmanship and color technique of the artist.

Much has been achieved in the religious drama which brings the tradition of the Miracle play to our generation. The tableaux with a narrator and musical backgrounds are also effective for the impressive observance of religious festivals and for biblical dramas. We should encourage the

gifted children and adults to participate in these musical and dramatic presentations. Participation is the best approach to abiding tastes and appreciation of religious works of art. "Elijah" and other Oratorios have been given in costume and sung as music-dramas. The field of opera has used biblical and liturgical (non-biblical) subjects like Samson and Delilah, Salome and Parsifal. Nor should we neglect the arts and crafts for religious expression. Bezalel the worker in brass could fashion the forms shown to Moses on the Mount of Inspiration. This rabbinic fancy is confirmed by the builders and painters, by the poets and the musicians who toiled to make the Temple of the Lord a thing of joy and beauty for the children of men.

Theology and Literary Criticism

(Concluded from page 22)

¹⁴See his "Tradition and the Individual Talent," in *Selected Essays*; and his *After Strange Gods*.

¹⁵"Religion and Literature," in *Faith that Illuminates*, ed. V. A. Demant (London, 1935), p. 31.

¹⁶*Op. cit.*, p. 76.

¹⁷*The World's Body* (New York, 1938), p. 74.

¹⁸T. S. Eliot, "Religion and Literature," p. 42.

¹⁹"The Christian Virtues and Politics," *Christianity* (British), XIII (Dec., 1943), 99.

BOOK REVIEWS

Social Ethics

How New Will the Better World Be? By
CARL L. BECKER. New York: Alfred
A. Knopf, 1944. vi + 246 pages. \$2.50.

The question posed by the title of this book indicates both the areas of interest and the historical critical approach which the author, the historian, Carl Becker, brings to its answer. It is a discussion of post-war reconstruction. The motivation of the book lies not only in the concern so widely shared over the problems and hopes of a new and better world but also in the fear, born of historical knowledge and present judgment, that unexamined assumptions in so much of current discussions may lead us into grave errors and new disappointments. He is out, not to negate the hopes expressed in plans for a new world order which shall cure the major causes of war, but to insist on the disciplining of our enthusiasms and hopes by political realism and historical perspective.

The treatment of the subject is carried forward by asking eight questions in as many chapters, the answers to which provide a ladder-like argument of mounting cogency to support his final conclusions. What is Wrong with the World we Have? Can We Return to Normalcy? Can We Abate Nationalism and Curb the Sovereign State? Can We Abolish Power Politics and End Imperialism? What Are We Fighting For? What Kind of Collectivism Do We Want? What Kind of International Political Order Can We Have? What Kind of International Economic Order Can We Have? His general method in each chapter is to state his question, carefully define his terms, set out the possible answers, and proceed to examine them in the light of history and the present situation. But this is done without

any impression of rigidity or mere meticulousness of method. On the contrary what is essentially scholarly and even philosophic is handled with a deftness of phrase and a nimbleness of wit which make the whole book a delight to the reader. In short Becker is a superb writer.

The crux of his argument lies in chapters III and IV, and centers around the controversial terms "Nationalism," "Power Politics," and "Imperialism." His handling of these issues shows the author at his best. He subjects each of these words to careful analysis in terms of their historical forms, showing how their significance alters with the actualities. He discriminates between those manifestations which have made the words malodorous and those which are legitimate and necessary in a world of political power where no nation can divest itself of power which it possesses, and the only question is one of its wise and responsible use. In these discussions he appears as a thorough historian and a genuine realist, recognizing the worth of ideals but insisting that we cannot cut loose from political and economic realities when it comes to making actual advances toward ideal goals. I take it that here is a major value of the book for the student and teacher of religion.

Becker is convinced that the main roots of recurrent war lie in economic forces. Accordingly he rests the possibility of some sort of "International Political Order" after the war, (he is in favor of first creating experimental, functional world organs for specific ends) upon success in measures of international planning and co-operation on the major economic problems which will loom largest of all when peace comes. For this planning he places the responsibility and rests his hope upon the four great powers which are likely to emerge from this struggle actually wielding military, eco-

conomic, and political power, Great Britain, Russia, the United States, and hopefully, China. They must take the initiative in varying degrees. In other words, the "New World" will not be so new after all, and it may hopefully be better, if the conditions of creating such a world out of the actualities are met.

LYMAN V. CADY

Monticello College

Peace Is the Victory. Edited by HARROP A. FREEMAN. New York; Harper Brothers. 1944. ix+253 pages. \$1.50.

This is a very solid little book. It can be slipped into the pocket, but the printed matter in it equals that of books twice its bulk. Neat narrow margins and smaller type accomplish this effectively. Very solid it is in food for the mind and spirit, informing, challenging and persuasive. Further it deserves to be called a book, not just a collection of essays. Among many symposia this one achieves a real unity for which major credit should fall to the editor, Harrop A. Freeman. It not only shows all the marks of careful planning but the editor-author in the ninth chapter furthers this unity by incidental summarizing and by weaving into the argument the contentions of the preceding chapters. To cap it Freeman writes a Conclusion, *This Is the Victory* in which he welds together the total argument of the volume and sharpens its challenge to adopt a totally different philosophy for peace from that of war. Peace, worthy of the name, is achieved only through winning consent from the weaker and defeated. Peace is basically a spiritual problem.

The fact that the contributors operate from a common base line and share the same definite presuppositions greatly strengthens the book as a whole. A glance at their names below reveals leaders among uncompromising Christian pacifists. Indeed the whole book might be called a fresh statement of

Pacifism. These men do not yield one whit their basic judgment on war, but they are not threshing over old straw. The question of personal participation in war lies behind. This book thus steps clear of that debate and the differences it engendered. To the reviewer this is the special virtue of the book, aside from the solid merit of the separate chapters exploring the major aspects and areas where peace is to be achieved. "It addresses itself to the present position of all thinking men." To the all-important total problem of peace the pacifist brings all the positive content of his thinking and experience, and meets the non-pacifist of genuine good will on common ground, to explore with him what is involved in peace and what we must do to achieve it.

The contributors and scope of the volume may be briefly indicated. It falls into four sections. In the first, *Basic Concepts for Peace*, John Haynes Holmes, Kirby Page, and A. J. Muste each have a chapter. Muste does some deep ploughing in the philosophy of history in *The Trend—The Historical Imperative of Civilization*. The second section on *From War to Peace*, consists of three chapters by Albert W. Palmer, Hiram Motherwell, and Clarence Pickett, dealing with political reestablishment of community, reconstruction, and feeding the world's famished. The spirit in which all such work is done is of utmost importance. Here Christian pacifists have a special contribution to make. The third section is entitled *Postwar II or Prewar III*. Harry Emerson Fosdick, Theodore Paullin, the Editor, and Robert Stevens write respectively on *World Cooperation*, *A New International Order*, *A New International Law*, and *A New Man-Centered Economics*. In this the area of greatest current debate these chapters happily are very strong. The fourth section called *Area Applications* brings together Oswald Garrison Villard, E. Stanley Jones, and Devere Allen to provide expert aid in

pointing out special problems and danger spots in Europe, Asia, and the Americas. But whatever the area the basic problems are basically alike. The entire book exemplifies and calls for high spiritual faith.

LYMAN V. CADY

Monticello College, Alton, Ill.

Theology and Philosophy

The Crisis of Faith. By STANLEY ROMAINE HOPPER. New York: Abingdon-Cokesbury Press, 1944. 328 pages. \$2.75.

If western civilization has come to the end of the journey begun with the Renaissance, this is a timely and illuminating book. If on the other hand "we are on our way," laboriously and painfully, toward a realization of the ideals of the Renaissance, then this book is too pessimistic and unduly alarming. The reader's evaluation of this book will depend upon which of these two positions he takes. If two world wars within a quarter century do not signify a radical evil in western civilization, then this is a foolish book. If on the other hand the agony of our time is a symptom of deep-rooted sin and disease, then this is an exciting and challenging book.

Dr. Hopper, following Hulme, Berdyaev, Maritain, Brunner, Niebuhr, and others, is convinced that we are at "the end of our time" and are witnessing the dissolution of western culture as defined by the Renaissance. Following these men, he thinks of the Renaissance essentially as the emergence of the autonomous man, as the repudiation of God as the Ground of human personality and existence. He sees the history of the western world since the Renaissance as a progressive deterioration of personal relations, culminating in the tragedy of the present hour. He confirms and enlarges this vision with plentiful reference to modern science, philosophy and literature. He is especially adept in the last mentioned field and gives us telling descriptions of our disease as reflected in it. Although his judgments on the Renaissance are common-

place and open to discussion, his treatments of the "modern mood" as seen in Goethe, Baudelaire, Nietzsche, Gide, and others, are fresh and moving. Dr. Hopper has certainly caught the spirit of restlessness and despair in modern literature, and responded to it seriously and with unusual understanding.

What Dr. Hopper calls for is a spiritual conversion of the modern man. He calls for a repudiation of modern faith in "materialistic science," which mistakes "the tangible for the real (p. 30)." Such science has usurped the realms of philosophy and religion, replaced wisdom with knowledge of "facts," and dehumanized and depersonalized man himself. It has put quantity above quality, and obscured qualitative distinctions which are essential to personal life. Science has fostered the cult of the finite and the objective, and thus severed man's relation with the infinite which is beyond the contrast between the objective and the subjective. Even philosophy and ethics have succumbed to the cult of objective knowledge and suffered radical deterioration. Reason itself has been severed from the soul, and reduced to calculation. Hence we have had "a hundred pseudo-sciences, including mechanistic psychologies, sociologies, economic 'orders,' and 'realistic' arts," all of which agree in denying the reality of personality. And with this denial we arrive at the dissolution of modern culture, to the end of our time.

Dr. Hopper argues, with the help of Pascal, Kierkegaard, and others, that there is no way out of this impasse but "through an act of faith." The autonomous man is bankrupt. It is only by taking a starting point outside of himself, by grounding his life in God, that he can arrive at wisdom and a blessed life. "We are posited, created by him (God), and dependent on him. We are 'human,' he is God. We are relative to him, he is absolute — conditioned only by himself. We are finite, he is infinite; by virtue of the self-transcendence of the spirit we have one window opening

upon the infinite (p. 251)." Obviously, therefore, we are human only in relation to God. And this relation can be established by faith alone—by faith that Jesus is Christ. When we believe that "a person in history" who was crucified by the world—its reason, culture, and the rest—is God's Love, the infinite in the finite, Spirit incarnate, we ourselves are grounded "transparently upon the Power that created us (pp. 246, 247)." Thus we are saved from the sin and illusion of autonomy, and realize true humanity.

This book should be read by anyone who is serious about the plight of the modern man. Its argument should be accepted or set aside through argument. If accepted, it calls for a decision—for faith which is the contrary of "autonomous reason." When such decision is made, reason will come to its own, bringing with it wisdom and all blessing.

If Dr. Hopper's style were simpler, his thought would be clearer and more forceful.

JOSEPH HAROUTUNIAN

McCormick Theological Seminary

The Quest for Moral Law. By LOUISE SAXE EBY. New York: Columbia University Press, 1944. 289 pages. \$3.25.

Many recent writers on ethics have had little to say about the moral law, and some have even denied that the study of ethics can yield any positive knowledge of right and wrong. Most of our students approach the study of ethics with the expectation that it will tell him what things are right and good and why they are held to be so, and he is likely to harbor a vague or acute sense of dissatisfaction if the course conveys the impression that ethical questions are matters of inconclusive and long-winded debate among philosophers in which everything rests at bottom upon personal opinions and subjective preferences. The chief merit of this book is that the writer has tried to get away from this sort of treatment of the subject

and to show that there is a substantial and growing body of ethical precept which has been sufficiently verified to warrant the designation of moral law or ethical knowledge and to constitute the basis of ethics as an applied science.

To this reviewer, however, the book falls considerably short of its promise. It is composed of two parts: Part I being a discussion of the views of a number of "ethicians" and Part II an attempt to lay the foundations for ethics as a science. The chapters of Part I deal with the moral teachings of Confucius, Gautama, Socrates, Aristotle, Jesus, Thomas Aquinas, Spinoza, Kant, and a number of nineteenth century figures, chiefly Bentham, Mill, Sidgwick, Spencer, and Stephen. I strongly approve the broad viewpoint underlying this choice of figures for discussion, but am less satisfied with many of the writer's interpretations and with other aspects of the point of view from which they are approached. Instead of tracing the history of the conception of moral law, Professor Eby deals with the moral teachers separately, asking what each has contributed to our knowledge of moral law. The test employed is whether a particular precept or suggestion is validated by our experience or by modern science, for example, psychology. The writer does not have a very high opinion of the moral philosophers of the past; their systems are regarded as inadequate substitutes for a scientific approach to ethics, and about all that remains after her critical analysis is a number of isolated "insights" which may be regarded as their "contributions" to the moral law.

Part II includes a discussion of the content of the moral law, the problem of ethical method, the aim and scope of ethics, and a survey of its unsolved problems. The moral law is said to consist of three classes of precepts: operative laws, regulative principles, and normative principles. The latter differ from the regulative only in being formulas for more specific or unusual situa-

tions, while the former are more general. The "operative laws" are said to "belong to the realm of fact," while the regulative and normative principles "are in the sphere of value judgments." These distinctions are explained as follows:

"The purely operative moral laws belong to the realm of fact, where there is either a fixed sequence between cause and effect or a high statistical probability in favor of the occurrence of a certain set of effects from a given cause . . . (They) cannot be said to belong to the realm of value, since they do not deal with qualities, but with facts, and they entail sure effects intrinsic to the process of their violation." That is, "the probability of unfavorable consequences attendant upon (their) infraction works without reference to the intention behind it."

There are said to be six of these operative laws: "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not lie;" "Thou shalt not persecute;" "Whatsoever a man soweth, that shall be also reap." Apparently the law against killing is meant to be taken as an absolute, for it is said to be "the purest example we have of a fixed operative law . . . when a life is taken, the certain consequence is that something irreplaceable has gone out of the world." The laws against adultery, stealing, and lying are said to be "statistical" in their operation, and we are warned explicitly against interpreting the rule against lying as admitting of no exceptions.

I am puzzled by this terminology and by the logic which apparently lies behind these statements. What is meant by calling a moral law "operative?" Professor Eby seems to be saying that the laws themselves are causal factors, bringing about the evil consequences which follow their violation. And what is meant by calling them factual? Surely we cannot say, "Thou shalt not lie"

means "There is a high probability that a lie will be followed by harmful consequences." Nor can the imperative be *deduced* from the indicative statement. Nor is the factual statement entirely free of any value judgment, as the word "harmful" obviously indicates. Professor Eby declares that the moral law is established empirically and scientifically, but the process by which "experience" or empirical science can "verify" or "validate" an imperative is far from clear.

The regulative principles cited include Kant's two principal formulations of the categorical imperative, the Silver Rule of Confucius and the Golden Rule of Jesus, the law of love or benevolence, the service principle, the law against envy and covetousness, and Sidgwick's maxim that "I ought to prefer my own lesser good to the greater good of another." The normative principles include the injunction of the decalogue to honor father and mother, the principle of mutuality, the doctrine of the golden mean, and three other principles (p. 200) which are too complex to be quoted here.

Professor Eby explicitly repudiates the intuitionist view that the basic principles of ethics are self-evident axioms and declares that they rest upon empirical foundations. But she attempts no empirical proof of the laws and principles which she adopts, and one suspects that her actual choice of one principle or rejection of another is made somewhat intuitively. What she is concerned to do, however, is to make a plea for scientific method in ethics and to advance certain suggestions toward this end, rather than to attempt the actual construction of the sought-for science. Many of her suggestions are stimulating and fruitful, but they need to be developed in the context of a clearly defined philosophical standpoint and a more rigorous logic.

JOHN M. MOORE

Swarthmore College

Religion and Psychology

The Psychology of Jung. By JOLAN JACOBI. Translated by K. W. Bash with a foreword by C. G. Jung. New Haven, Yale University Press, 1943. XI + 166 pages. \$2.50.

This publication may well be considered as a handbook for students specializing in Dr. Jung's psychology. A particularly valuable part of it is the fifteen-pages-long complete bibliography of Jung's writings. The main task of the reviewer in this case, of course, is not primarily to evaluate Jung's work but the preciseness of the picture designed here. The first thing we realize in studying this short book is that Jung's rich and stubborn language needs a vocabulary of its own for its understanding, almost in the way Hegel's philosophy does. Jung sometimes apologizes for the difficulties of his wording himself, realizing that "a true symbol can never be fully explained." Because of this difficulty the translator who has subjected himself to a tremendous task needs to be recognized particularly aside from Jacobi's own work. It is only natural that in any translation the originality and colorfulness of Jung's language should suffer, as for instance is so markedly the case in translations from Paul Tillich's books. Jacobi uses surprisingly few quotations from Jung's books and prefers as a whole a rather abstract style, void of all case histories in utter contradiction to Jung's own way of writing. This induces Jacobi to stress and sometimes overstress the geology of psychological patterns which are shown conveniently in many text illustrations.

The study of Jacobi's book stimulates us to a new airing of the question: Is Jung essentially religious? Does he judge soundly and constructively about religion, or does he maybe replace the essence of traditional religion by something that he calls religion in his language, but that would not deserve this name in our or others' judgment?

Jacobi probably defines the purpose of

Jung's psychology correctly when he defines the principal task of this book "to remove the isolation and confusion of modern man, to make it possible for him to find his place in the great stream of life, to assist him to a wholeness that knowingly and deliberately binds his light, conscious side to the dark one of the unconscious—this is the meaning and aim of Jungian guidance" (p. 48).

Jung, of course, realizes that in order to attain this wholeness or totality of human personality he has to take into account also the religious needs of men, which are too often neglected in Freud's and Adler's psychology. This totality, however, as Jung's main concern, is frequently defined without any relation to religion. Jacobi says, "The goal is always totality—the ideal solution, in which all four psychological functions and both forms of attitudinal reactions are at the individual's command in as nearly the same degree of consciousness and disposability as possible" (p. 26).

Jung sees the greatest danger for modern man in his loss of religion through mistreatment of the Gods. This is described in Jung's own words: "In the era of enlightenment people first found that the Gods did not exist but were only projections. Thereby, though, they were annihilated. The psychological functions corresponding to them were, nevertheless, not annihilated at all, but fell to the unconscious and thereby poisoned people with an excess of libido previously devoted to the service of the divine image" (p. 88).

Jung frequently uses religious language, quoting Meister Eckhart and other mystics, referring to all kinds of religious dogmas and rituals—but does he rightly do so and how far is he authorized to their use? Similar to the anti-metaphysical way of modern logistic philosophers Jung and more stressfully so his followers, deny the meaningfulness of any quest for the Absolute beyond what it stands for in the psyche, while in fact this very transcendence of everything psychologically expressible and experience-

able constitutes one of the most basic aspects of what true divinity has ever stood for in any religion that deserves its name.

To quote Jacobi (p. 139), "Jung's satisfaction with the psychologically experienceable and his rejection of the metaphysical are intended to imply no gesture of scepticism pointed against belief or faith in higher powers. . . . Every pronouncement about the transcendent should be avoided, for it is *always only* a ridiculous presumption of the human psyche unaware of its limitations" (*Italics mine*). To that we should like to say that to the contrary every pronouncement about the transcendent is an expression of man's awareness of his limitations, and, of course, only insofar justified.

Jacobi goes on to say that the Jungian system "comprises also the whole of the equipment with which men have ever created and experienced religions and philosophies" (p. 143). Yes, indeed, just the equipment or the unessentials of religion! That is Jung's limitation, as good a judge as he may be within this field. Often we have to recognize him as a master and his judgments as highly revealing.

Some of the most religious-sounding statements that Jung has ever uttered are connected with the claim of esotericism for his own psychological initiation system. Sometimes he seems to look at his own science as a kind of religion, or, as we would say, pseudo-religion. That is also the reason why he does not want to limit its application to sickness or neurosis only. Patients for him are all "seekers of healing" who need aid in forming character and personality.

Shall we blame Jung for his exclusive interest and concentration on the psychological aspect of religion only? After all, that is all one can make a system or write a book about, to end this review with the same sentence as Lao-tse did his work.

FREDERIC SPIEGELBERG

Stanford University

Religion and Sociology

Society and Nature. By HANS KELSEN. Chicago: The University of Chicago Press, 1943. Viii+391 pages. \$4.00.

Professor Hans Kelsen, an Austrian scholar who drafted the constitution of democratic Austria, is now a member of the Department of Political Science at the University of California.

In *Society and Nature* Professor Kelsen presents the public with a very learned work, turning about the central thesis that the idea of causality has developed from primitive ideas of retribution. He thus rejects both the view of Paul Radin (see 292-293), which ascribes a rather high degree of individual intelligence to primitives, and also that of Joachim Wach, who regards the social as but one of the many forces contributing to human development. Kelsen is close to the Durkheim-Lévy-Bruhl tradition and its Comtean roots, although it is not clear how conscious he is of this relation. He quotes Lévy-Bruhl, it is true, frequently in his notes.

Professor Kelsen's thesis will appear to many readers to be an over-simplification, resting on an exaggeration of certain elements in magic and mythology. Kelsen can, it is true, appeal to such poetic language as that of Heraclitus: "The sun will not overstep his measures; if he does, the Erinyes, the handmaids of Justice, will find him out" (239), and can adduce numerous parallels. One can, however, find a good deal of hasty reasoning. For example, in his attack on Radin, Kelsen argues: "From the fact that primitive man is afraid of ridicule we can conclude that he has no ego-consciousness" (293). Such logic can be refuted by the observation that sensitive persons today fear ridicule, yet are endowed with a highly-developed ego-consciousness. There is also the curious anomaly that Kelsen refuses to primitives the category of causality, but grants them the much more abstruse one of substance; he refers to "the fact that primi-

tive man imagines the values resulting from his social order as substances" (15; see also 13). Surely, if a primitive can think substance, he can think cause.

In other respects, the reader of this *Journal* will find *Society and Nature* unsatisfactory. No use at all is made of the rich materials in the Bible which exemplify the trends of early social development; and the Greek data are treated in far too hasty a style.

It must not, however, be inferred from these remarks that Kelsen's book is of but slight value. On the contrary, it is a rich mine of anthropological scholarship; its footnotes (collected at the back of the book) are a most stimulating guide and commentary on the literature; and the vigorous presentation of Kelsen's point of view stirs the reader to constant thought and further inquiry. Scholars in the fields of religion and philosophy will find *Society and Nature* well worthy of careful perusal. Especially interesting are Kelsen's final views, that whereas "in religious speculation nature was a part of society," for modern thought society is "a part of nature;" and that with freedom from the old idea of retribution, natural law will relinquish "its claim to absolute necessity" and will satisfy itself with being "an assertion of statistical probability." The frequent comments on dualism are illuminating. If the book fails to solve its basic problem, either sociologically or metaphysically, it is none the less a work of distinction.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

Old Testament

The Relevance of the Prophets. By R. B. Y. SCOTT. New York: The Macmillan Company, 1944. viii + 227 pages. \$2.50.

In a remarkably well-ordered book, Professor R. B. Y. Scott of the United Theological College at Montreal, who is now

serving as Chaplain in the RCAF, has written the best discussion of Hebrew prophecy in English. So rich and profound is the discussion that any attempt to suggest its content is doomed to failure. The opening chapter carefully discerns the presence and the nature of prediction in prophecy, and then proceeds to an illuminating comparison and contrast of prophecy and apocalyptic. The world of the prophets is described primarily in terms of the life of the herdsman, the farmer, and the city-dweller. The beginnings of prophecy are traced through the early priestly diviners to the early ecstasies, through the Nazirites and Rechabites, to the ethical prophets. Professor Scott rightly emphasizes the strong ethical interests in prophecy before Amos. He derives this ethical interest ultimately from Moses and the covenant relationship. Five stages of "the prophetic succession" reflected in the literature are described, the first of these centering about the figure of Moses. "The traditions of Israel's beginnings are not easy to disentangle, but it may be confidently affirmed that the story of Moses, the Exodus and the Sinai covenant is the necessary foundation of the *historically-conditioned theology* of Israel." This discussion, though brief, is unusually stimulating. The next three chapters on the prophetic word, the theology of the prophets, and the prophets and history are excellent. They should be carefully read and pondered by every student of the Bible and by every contemporary theologian.

If questions are raised, they are not meant in any way to qualify the high value of the work as a whole. Professor Scott's critical judgments seem to the reviewer at times uneven. On the one hand, such passages as Amos 1:2, 3:7, the whole of Isa. 6:13, the essence of I Sam. 15:22, and Jeremiah's Little Book of Comfort (esp. 31:31-34) are considered authentic, while, on the other hand, the Servant poems are separated from the rest of Second Isaiah, Ezekiel

is held to be derived in its present form from the Persian period, and Habakkuk is considered post-exilic. In general the historical setting of the prophets seems to me to be minimized, and the prophetic religion of J is practically disregarded. In general, the historical context of the prophetic message seems to me to be minimized, though this is probably inevitable in a discussion which is interested in theology. One wonders whether the New Covenant passage is not given too inward and universal an interpretation. The passage may, indeed, be Jeremiah's, and one need not take Duhm's interpretation seriously, but there is a danger of over-spiritualization. I should also like to be sure about Jeremiah's attitude toward the Deuteronomic Reformation. Professor Scott's comments on *the people* and *the nation* are extremely valuable, yet I am not sure that the distinction is always borne in mind. Finally, I do not see any ethics in the J decalog of Exodus 34.

It is not often that we get a book of such excellence. It is beautifully written. It is the work of a competent scholar. Its understanding of prophetic faith is profound. I recommend it to all readers of the *Journal* and to all who have the slightest curiosity in Hebraic thought and faith.

JAMES MUILENBURG

*Pacific School of Religion,
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Missions

Religious Liberty in Latin America. By GEORGE P. HOWARD. Philadelphia: Westminster Press, 1944. xiv + 170 pages. \$2.00.

Some two years or more ago, a campaign was launched, seemingly by Roman Catholicism, to cut off the sending of Protestant missionaries to Latin America. Articles appeared in the *Catholic Digest* and numerous diocesan periodicals, representing Protestant missionary work in

Latin America as inimical to friendly relations between our own country and the Latin American people. Specifically, it was said that it would threaten the Good Neighbor Policy if Protestants were to continue to send missionaries from North America to those lands. Since that time, efforts have been made definitely to make it difficult for Protestant missionaries who have served in Latin America to return or for new ones to be sent out. It is said to be quite easy for a Roman Catholic missionary to Latin America to get the proper passport or visas, but exceedingly difficult for a Protestant to get the same privileges.

All of this seems rather strange at a time when a war is being fought presumably to guarantee the four freedoms, among which is the freedom of religion. Catholics have just recently begun actively to interest themselves in missionary work in South America, but they would prevent Protestants from exercising the same privilege which they themselves enjoy. It somehow does not seem to be quite in keeping with the aims for which we claim to be struggling. On this score alone it was inevitable that Protestants should be alarmed about the matter.

But there is still another angle to the whole question. Is the claim true? Are Protestant missionaries a menace to the Good Neighbor Policy? Do Latin Americans resent the presence of Protestantism in Latin America? The obvious thing would be to make some inquiry and discover if the statements are in accord with the facts. This, Dr. George P. Howard, Protestant missionary, born in Argentina and therefore an Argentina citizen, but educated in the United States, set out to do. He was, perhaps, the one man who could best have done what he did, for he has been, during the last two decades, a remarkably successful missionary-at-large in Latin America, and has spoken to over-flow crowds in almost every capital in that sec-

tion of the world. In his wide travels over Latin America, he has made numerous acquaintances among people of all classes, particularly among the leading intellectuals of each country. This made it easily possible for him to make contacts with people of influence who could properly interpret the feeling of Latin Americans toward Protestant missionaries among their people. He was thus the logical person to make a trip around Latin America, interview hundreds of people and get numerous signed statements from them as to whether the claims of the Roman Catholic Church were true and to report the results of his investigation. This report he gives in the little volume under review, and it is a most interesting one indeed.

He reports that he was very much embarrassed during a considerable part of his trip, in that he could find no one of importance in any country to support the Catholic claim, until finally he found a man in Columbia who was clearly opposed to the work of Protestant missions. Everyone of the hundreds who had been interviewed, with the exception of three Roman Catholic bishops, were friendly to Protestant work. It was going to appear that only those persons were interviewed of whose favorable opinions he was assured. "It was with a feeling of relief, therefore," writes Mr. Howard, "that the interviewer finally found in Bogota, Colombia, a man in an influential position who did not hesitate to take sides against the Protestant missionary work." He was director of primary education in that republic.

The list of persons interviewed cannot be given here, but it should be said that most of them were themselves Catholic. Many were educators, government officials, lawyers, politicians, scientists as well as labor leaders, school teachers and representatives of almost every calling. Included within the book is a sizeable appendix in which

are found full length statements from a number of the people he interviewed, among them, the editor of one of the most widely circulated weeklies in Chile; the most outstanding poetess of Latin America, Gabriela Mistral; a member of the Argentine Congress; a member of the Supreme Court of Argentina; a member of the Uruguayan legislature; a former professor of a great university and a Catholic; a distinguished Roman Catholic professor; and a former ambassador of the Spanish republic to Argentina.

The case made by Mr. Howard's book seems utterly conclusive. The notion that Protestant missions in Latin America are a threat to the Good Neighbor Policy arises not in South America, but arises among the North American Catholics, and finds little or no support in Latin America outside of the Catholic hierarchy. It uncovers, as well, not a little resentment on the part of distinguished visitors from Latin America to the United States that just because they come from Latin America, they are automatically assumed to be Roman Catholic, and that their activities in the United States must be under Roman Catholic auspices.

This book ought to be read very widely by both Protestants and Catholics. The writer strongly doubts whether the average North American Catholic lay citizen would subscribe to the strictures upon the freedom of Protestants to carry on their work in Latin America. It is unfortunate that, precisely at a time like this, when the religious forces of the world seem to be drawing more closely together, an attempt such as this should have been made by the Catholic church, for it is sure to have the effect of raising a question concerning their good faith in questions where religious freedom is involved.

CHARLES S. BRADEN

Northwestern University

Church History

Social Criticism in Popular Religious Literature of the Sixteenth Century. By

HELEN C. WHITE. New York: Macmillan, 1944, ix+330 pages. \$3.50.

England in the sixteenth century despite the Protestant Reformation was no stranger to the usual deadly sins which the preachers denounced quite in the tradition of their medieval predecessors. At the same time, England was subject to changes in the social and political struggle with attendant abuses which were stigmatized in various styles depending upon their character and the standpoint of the critic. The Protestant Reformation, entailing the overthrow of the authority of the bishop of Rome and the suppression of the monasteries, was stabilized only in the course of a century. In the social sphere, the enclosure of arable land for purposes of grazing was a continuous process dispossessing increasingly the small tenants and creating an acute problem of vagabondage.

In the Catholic period of Henry the Eighth the literature of complaint was directed chiefly against the representatives of the monastic orders. After the dissolution of the monasteries the reformers were disappointed because the confiscated wealth passed not so much to the poor as to the new nobility, guilty also of the enclosures, as well as to churchmen in the new regime. Criticism of the enclosures was perfectly compatible with a post in the English church, but criticism of clerical wealth was a mark of Puritanism ever moving in the direction of nonconformity. In the political sphere the reformers, when the government was favorable to their cause, preached the doctrine of submission to the state with all the more ardor because the new nobility was not too cordial. But when Mary returned to Roman Catholicism, then the doctrine of civil disobedience and even of tyrannicide came into vogue. Under Elizabeth

the doctrine of submission was restored.

The value of this study lies partly in the illustration of these themes not only from the well-known works of More, Starkey, Latimer, Ponet, Goodman, Knox, and Jewel, but from a goodly number of *homines obscuri* who may well have been even more representative of their times. A further point of great interest is the bearing of this study on the moot question of the indigenous or foreign roots of the English Reformation. Miss White confines herself to the English antecedents, and while recognizing the relevance of continental thought, is never at a loss to discover a source for sixteenth century ideas on English soil. She demonstrates with abundant documentation the survival of the Piers Ploughman tradition into the sixteenth century. The case for Wyclifite influence is less convincing. Often Miss White finds that the tracts which bear the name of Piers are closer to Wyclif in the advocacy of the confiscation of ecclesiastical wealth. Yet they never mention Wyclif. The reason is that as a notorious English heretic he was in disrepute and the same ideas could less offensively be taken directly from the source from which he drew, namely the *Defensor Pacis* of Marsilius of Padua, which was translated into English during the reign of Henry the Eighth. In the case of the doctrine of lawful resistance and tyrannicide more attention should be paid to the influence of the political thinking of the *Augsburg Interim* in Germany, which in the *Magdeburg Bekenntniss* of 1550 brought forth the very doctrines espoused by Ponet in 1556 and Goodman and Knox in 1558.

Leveller Manifestoes of the Puritan Revolution. Edited by DON M. WOLFE, foreword by CHARLES A. BEARD. New York: Thomas Nelson & Sons, 1944. Pp. xiv+440. \$5.00.

The Puritan Revolution was the seed plot of British and American democracy.

Within that revolution no party espoused so many ideas integral to democracy as did the Levellers. The right to worship God according to the dictates of conscience was demanded by all religious groups for themselves. But the Anglicans were not prepared to grant equality to the Nonconformists, nor were the Presbyterians disposed to concede a general toleration. The independents were ready to tolerate all save Catholics and Unitarians, though fear of the Anglican Church led under Cromwell to a suppression of the Prayer Book. The Levellers were even more tolerant than the Independents because not themselves a religious sect. On the score of popular participation in government the Independents desired the governing body to be responsible to the electorate, but the electorate should be limited to men of substance. The Levellers proposed the extension of the franchise through the abolition of the property test. All of the religious parties objected to arbitrary government on the part of the king. The Levellers objected equally to arbitrary government on the part of Parliament or the Army. To their mind the liberties of the subject depend not upon the caprice of legislative bodies or inspired commanders but upon the law of nature binding for all. These principles, they held, should be embodied in written constitutions and bills of rights. One recognizes readily in such tenets the corner stones of the Declaration of Independence, the American Constitution and the Bill of Rights. In a day when Democracy is again compelled to re-examine her presuppositions the republication of her birthday tracts is timely and highly serviceable.

Happily not one scholar but several have sensed the need and hastened to meet it. In the very same year with Wolfe's work appeared a similar volume entitled, *The Leveller Tracts 1647-1653* (New York: Columbia Univ. Press & Huntington Lib., 1944). The two collections duplicate each other in the case of three tracts; *The Case of the*

Armie Truly Stated (Oct. 15, 1647); *A Manifestation by William Wakwyn* (April 14, 1649); *An Agreement of the Free People of England* (May 1, 1649). The duplication might have been deliberate because the editors of neither volume pretend to have confined themselves to material never before reprinted. Wolfe in fact has republished two tracts already available in Haller's *Tracts on Liberty in the Puritan Revolution* (New York, 1934), namely: *A Remonstrance of Many Thousand Citizens*, 1646 (Richard Overton); *To the Right Honourable and Supreme Authority* (The Petition of March, 1647). Haller and Davies, on the other hand, have reprinted some of the material already available in Wolfe's *Milton in the Puritan Revolution* (New York, 1941), namely: Lilburne, Overton and Prince, *A Second Part of England's New-Chaines Discovered* (March 24, 1649). Both excerpt the *Legall Fundamentall Liberties*.

From all this we may infer that the editors of both volumes aimed to provide not simply reprints of otherwise inaccessible tracts but a corpus of Leveller material. From this point of view the duplication of only three tracts is remarkable. But viewed from the angle of scholarly collaboration the duplication of effort by men laboring in the same field and mutually acquainted with each other's previous work is a striking exemplification of the inadequacy of our academic clearing house. And it is not as if there were no more Leveller tracts to publish. We have still no reprint of Lilburne's *Jonah's Cry out of the Whale's Belly*. This particular Jonah has been in the belly of the whale, lo, these three hundred years!

Such reflections may well seem ungracious since the work of these three editors places the general student and even the specialist in an entirely new position for the study of the origins of British and American democracy.

ROLAND H. BAINTON.

Yale University.

Revivalism in America: Its Origin, Growth and Decline. By WILLIAM WARREN SWEET. New York, Charles Scribner's Sons, 1944. XV + 192 pages. \$2.00.

In lectures at the Florida School of Religion two years ago, Dr. Sweet first presented this little sketch. He has added some illustrative material, but his organization and appraisals seem to remain in all important respects those of his chapter on the Great Awakening in his *Religion in Colonial America* (1942), and the chapters on later revivals in his *Story of Religions in America* (1930), volumes indispensable to all students of American church history.

Revivalism is "the chief pattern of Protestant activity in America from the first third of the eighteenth century to within a generation of our own time," Dr. Sweet explains, simply because the United States has been in that period "a people in motion," disorganized and uprooted, for whom adequate church institutions did not exist and who could only be reached by temporary preaching posts of this type. Much of American religious history, in other words, is history of missions rather than church history in the narrower sense. The highly individualized appeal necessary in such circumstances can be expected to produce a degree of emotional extravagance, as Roman Catholics also know from their "missions" on the European Continent.

Dr. Sweet has devoted over half of his space to the "Great Awakening" of the colonial period, which first knit the American colonies into one community in the generation before the Revolution. References to the brutalization of life and morals by the frontier and the slave-trade and to the vast immigration outline the need for the Awakening. We are reminded that church membership in these colonies must have averaged about eight in a hundred as against today's better than fifty percent.

The origin of the revivals, as Dr. Sweet has before demonstrated, is not to be credited to Jonathan Edwards or Whitefield or the Methodists, but to the German and Dutch pietists and then the Scotch-Irish Presbyterians of the Middle Colonies. Scattered through this narrative are thumb nail biographies of such men as Frelinghuyssen, the Tennents, Edwards, Dickinson, Whitefield, Davies, with samples of their preaching. Perhaps as a concession to a lecturer's audience, the author has sometimes quoted quaint rather than truly significant expressions, perpetuating, for example, the conventional misconception of Jonathan Edwards, even while warning us that he is doing so. Most significant of all the colonial revivals for the future, Dr. Sweet argues, were those least familiar "awakenings" in the Southern Colonies, led by Methodist circuit riders and Baptist farmer-preachers, many of them nameless now. Thus was set the pattern for the nineteenth century expansion beyond the Alleghenies and the reason why the Baptists and Methodists are today the largest and most evenly distributed denominations.

With his discussion of the early nineteenth century revivals, the "Second Great Awakening" in New England, the development of the "camp meeting" as the population flowed over the Alleghenies, and the work of Finney, Dr. Sweet virtually concludes his work. He has a scant twenty pages left for developments since the Civil War, under the title "Revivalism on the Wane." In all these chapters the references to the secondary impact of revivals on social and political change are most suggestive. Dr. Sweet accepts the thesis that evangelical religion of the Finney type was more influential than Garrison and the Unitarians in the slavery fight and other humanitarian activities. He outlines the tremendous debt of the nation to the revivals for its colleges and universities, and for the development of the essentials of demo-

cratic self-respect and responsibility and new lay leadership. One suspects that there is more to be discovered in all this area.

Among the debits of revivalism, along with over-emotionalism, Dr. Sweet lists the denominational schisms. While he mentions incidentally the fact that many or most of the great revivalists were not denominationalists but rather what Söderblom liked to call "Evangelical Catholics," he does not develop this observation, nor treat Moody's Student Christian Movement in its ecumenical bearings. One wonders whether he might not be thus led to agree with Dr. Latourette, that in the long run revivalistic Protestantism has been a unifying factor ecclesiastically as well as nationally.

JAMES HASTINGS NICHOLS

University of Chicago

Judaism

Sabbath, The Day of Delight. By Abraham E. Millgram. Philadelphia: The Jewish Publication Society of America, 1944. 495 pages and 16 pages of illustrations. \$3.00.

This is indeed a "delightful" book. Its title suggests the warm emotion that has historically been associated with the Sabbath in Jewish life and the contents of the book should make a notable contribution to the enrichment of present day observance of the Sabbath.

Jewish joy in the Sabbath is one of the most pleasing features of Judaism. The reviewer remembers vividly the experience of attending Friday evening services in Palestine and sharing the joy of those who

greeted the arrival of the Sabbath with hymns of welcome as if to a Bride. The Christian Sunday, too, should be a day of rejoicing, commemorating as it does the triumph of Jesus over death. Christians might learn something from this book about ways of adding warmth to the religion of the church, and that of the home as well.

The author of this book does not pretend that Sabbath observance among Jews is what it should be today. He admits that the forces of modernity "have all but destroyed the Jewish Sabbath in America." The purpose of his book is to attract the attention of Jews to the crucial importance of the survival of the Sabbath in Jewry and to provide source materials with which to revivify synagogue and home observance of the Sabbath.

Book I, with various chapter sub-headings, deals with "The Sabbath in Practice," Book II with "The Sabbath in Literature, Art and Music," and Book III with "The Sabbath in History." The stories in Book I, Chapter IV, "The Sabbath Hour for Children," are graded for different age groups. The book as a whole is rich in its offerings of literature, art, and music, all made available for the deepening of religious life.

Christian teachers of religion will welcome this source book for a better understanding of Judaism. Christian leaders and laymen alike would derive help from a study of this book for a better observance of the Christian Sunday.

CARL E. PURINTON.

Beloit College.

BOOK NOTICES

It All Happened Once Before By ROY L. SMITH.
Nashville: Abingdon-Cokesbury Press, 1944.
136 pages. \$1.00.

The Author is the brilliant writer of the twelve pamphlet series, *Know Your Bible* (better get them!) and editor of *The Christian Advocate*.

The Contents are the De Pauw University Mendenhall Lectures for 1943. They constitute a swift, running survey of Hebrew History and the Prophetic movement from the Exodus to the Exile, under the titles: The Birth of a Nation; En Route to Empire; The Coolidge Prosperity; The First World State; The First World Crisis. The point of view, as the preface suggests, is based squarely, but not so extremely, upon Dr. Louis Wallis' economic interpretation of Hebrew History, using as the unifying formula *mishpat*, the class struggle, and the gradual uniting of religion and ethics. The volume contains brilliant summaries of issues involved, progress made or lost, and the high contributions of the prophets.

The Style is plain, simple, direct, and frequently gripping. The reader is enticed into continued perusal with unflagging interest.

The Value of the book is very great. Where else can non-technical readers get in so brief a space a moving outline of Hebrew History and Prophecy based on great scholarship, presented under a unifying concept, and made relevant to today's needs and interests? Unworried by obscuring details and scholars' debates, the reader can see the *meaning* of the rise and fall of the Hebrew nation steadily and whole. As the book's title suggests, hints are given that what is going on in history now is not wholly new. Thus Hebrew History comes alive, shedding light upon today's issues.

Criticisms upon details can be many, but are they ever important? Others are more serious. The chapter heading, "The Coolidge Prosperity," is most unfortunate. It makes one suspect that here is another of those glib, smart works, which this book emphatically is not. A better title would have been, The Gilded Era, or even better, The Rise of the Class Struggle. Most serious is the over-interpretation of Hebrew History as an economic struggle. It was that, but more. To illustrate: Dr. Smith insists that Elijah's "interest in the Naboth case was in no sense theological. His sole concern was justice." Hardly. The ancient Hebrews never so separated

economics and religion, as the rest of Elijah's struggle with Baalism amply proves.

The Readers who need this volume are many. 1) The Bible Instructor who is so enmeshed in the shrubbery of Hebrew History that he never sees the woods. 2) The Bible student whose course has so lost him in the thickets of details that he has never seen the glory of the forest. 3) The Preacher who has become so absorbed in texts that he has forgotten the moving sweep of God's Spirit in Hebrew and all history. 4) Teachers who want a text for adult Bible Classes that is interesting, of sound scholarship, practical, yet leaves the instructor space of his own in which to move. 5) Ordinary readers everywhere who desire a readable, non-technical, scholar-based work that will untangle the intricacies of the Hebrew-Prophetic writings, revealing their religious truth as vital for today.

CHESTER WARREN QUIMBY

Return To Christianity. By NELS F. S. FERRE,
New York: Harper & Bros., 1943. 76 pages.
\$1.00.

Four lectures constitute a summons to return to radical Christianity, the word 'radical' being used in its literal sense of 'root'. They are strong in their affirmation of faith. First, Christian truth is made to stand upon its own independent feet. It is not derivative, although not divorced from the criteria of reason and other experience. Second, the relation between self and society is resolved in the losing and finding of self in social concern. Third, the church is called to be The Church, a fellowship of God-centered lives expressed in urgent social outreach. The final lecture is an analysis of "Christianity and Society" dealing with education, economics and war.

Underlying the thought is the faith which sees 'the ultimacy of God's *agape* as the only standard and reason for the existence of the Christian fellowship'. The first three lectures are strikingly homiletical in spirit. They glow with fervor. They treat the subjects from above, from what ought to be, and therefore are open to the charge of being theoretical. This the author attempts to meet. The fourth lecture is more analytical. The section on education and faith is especially suggestive. Ferre's writing is figurative and stimulating to the imagination. It suf-

fers, however, from long and sometimes involved sentences. His thought reveals real depth of thinking. His spirit is one of strong, personal witness.

A Portrait of Jesus. By SHERWOOD EDDY. New York, Harper & Bros., 1943. 231 pages. \$2.00.

A Christian leader of recognized position paints a picture of his Lord. He has read widely in the literature of New Testament criticism, and indicates many of the difficult problems. He cannot deal adequately with them, since this portrait is done with bold and sweeping strokes. The synoptic gospels, the writings of Paul, and the fourth gospel are all included in the materials used.

The value of this book is not in its critical study, but rather in its personal witness. Eddy has lived with Jesus in an intimate way, and has learned for himself the meaning of the Christ. It is this relating of Jesus to individual and social problems as a living saviour which gives the work its moving fervor. In other words, this interpretation is that of a widely read, well informed, preacher of the good news. He states the thesis of his own writing when he says: "Not for the credulous but for the believer Jesus came, and for the believer Christ lives. Believing, he will discover in his own experience 'who he is'. He is not only the Jesus of history but the Christ of faith."

First Congregational Church.

Beloit, Wis.

ELMER E. VOELKEL.

The Arts and Religion. By ALBERT EDWARD BAILEY, Editor, Kenneth John Conant, Henry Augustine Smith, and Fred Eastman. New York: The Macmillan Company, 1944. 180 pages. \$2.50.

The arts under discussion in these Ayer Lectures of the Colgate-Rochester Divinity School for 1943 are four. Albert E. Bailey writes the introduction and the chapter on "The Expression of Religion in Painting and Sculpture." Kenneth J. Conant writes on "The Expression of Religion in Architecture," H. Augustine Smith on "The Expression of Religion in Music," and Fred Eastman on "The Dramatist and the Minister."

This volume is a valuable addition to non-theological literature dealing with religion. It should prove to be a useful supplementary volume in the actual teaching of more than one type of course. For example, the teacher of the history of Christianity will be glad to refer to Dr. Conant's interpretation of the architecture of St. Sophia in Constantinople. Consider the following comment upon

the use of space and light effects in that edifice: "Whether filled with song or silence, the material fabric broods over the interior space, and typifies the inward-looking and contemplative character of East-Christian religion in a most beautiful way..."

There are twenty-four plates, some of them double.

CARL E. PURINTON

Beloit College

The Constant Fire. By ALLEN KNIGHT CHALMERS. New York: Charles Scribner's Sons, 1944. \$2.00.

The title of this book is taken from a poem by E. A. Robinson, entitled, "The Man Who Died Twice," in which a hero failed to redeem his part of the world because a fog of doubt that a small constant fire would have defeated, had caused him to let his power rust. Dr. Chalmers is convinced that a stubborn faith is possible for ordinary people living in this everyday world. His book is divided into three sections: The Flame that is Jesus; The human situation; the marks of a Christian. His standpoint is that Jesus was a human person; the power that was His may be shared by men committed to His way of life whose souls have been kindled by the same flame. He warns against the sin of contentment. "By its nature, contentment is not a deadly—it is an interrupting or delaying—sin. When the goal is reached, it may become one of the virtues of the perfect life. But there are times—and this is one of them—when in the human situation the sin of contentment is in practical effect deadly. One is reluctant to speak as harshly as one feels, lest people think we overstate. But it is this sin, peculiar to good people, which keeps us from the Kingdom of God more than any combination of evil men or demoniac powers. Society is what it is, not because of the evil that men do, but because of the good which they fail to make effective." We think this is the best of the five books written by this brave and earnest minister, who is not afraid of standing alone in protest against wickedness and compassion for the neglected.

The Christian Sacraments. A Source Book for Ministers. By HUGH THOMSON KERR. Philadelphia: Westminster Press, 1944. 179 pages. \$2.00.

Dr. Kerr occupies an outstanding position in the Presbyterian Church. He is a careful student and has a well trained mind. It might be unfair to describe him as a sacramentarian, but he is most positive in affirming the importance of sacraments, not simply as aids to the cultivation of the spiritual life of Christians, but as essential to the creation of

that life. He says, "The sacraments are indeed symbols and become the divine language by which God conveys his revelation. Yet they are not symbols in any natural or narrow sense but are symbols that are also souls. . . . God takes of the things of sense, using them as signs and symbols of things and spiritual and invisible, and through them conveys Christ to the believer. . . . The sacraments become for us not only symbols but *seals*. A seal is a substitute for a signature. . . . The sacrament is God's seal vindicating, ratifying, authenticating the covenant of grace to Christian believers."

The importance of baptism is stressed, the growth of the practice of baptising children is explained, the Trinitarian formula, while admittedly a development of creedal tendencies rather than a literal word of the risen Master, is regarded as essential. In dealing with the Lord's Supper, Dr. Kerr gives many valuable hints to Ministers which if followed would enrich the service. There may be dissent from some of his positions, but all who read this book will feel that it is a solid and important contribution to an understanding of foundation practices of the organized Christian Church.

Quit You Like Men. By CARL HOPKINS ELMORE. 180 pages. Charles Scribner's Sons. \$2.00.

The author says, "The most important people in the world today are the young men and women now entering maturity. By the hundreds of thousands, they are bearing the brunt of a bloody war in which we of an older generation have involved them. On them, in the near future, will be laid the responsibility for building above the wreckage of the past that better order of life for which all mankind sighs." He addresses himself to these most important people with great respect. He does not talk down to them. He challenges them with deep conviction that they can and will build a better world. He deals with six problems, Youth appraises itself; Youth and some of its problems; Youth considers a life work; Youth in a changing world; Youth and authority; Youth and Religion. The reader finds himself held by the discussion. At the end of each chapter he feels that he has been challenged. There is not a word of flattery in the whole book. Neither is there anything "mushy." It is wholesome reading, and commended to all who are engaged in trying to help youth find itself.

JOHN GARDNER

Community Church,
Garden City, New York

The Highway of God. By RALPH W. SOCKMAN. New York, The Macmillan Company. 1942. 228 pages. \$2.00.

The message of John the Baptist, in its broadest outline, is used as the basis of the Lyman Beecher lectures. Preparation is made for the way of the Lord by a wide reference to the problems of the day, and a definite application to the privileges and responsibilities of the minister.

The chapter headings are guideposts to the thought of the author. "A Voice in the Wilderness"; "A Reed in the Wind"; "A Prophet"; "More Than a Prophet"; "The Least in the Kingdom"; and "The Children of Wisdom Vs. The Children of the Market Place".

Sockman writes with a wealth of illustrations. He does not hesitate to use the oft-quoted ones. He has a gift for striking sentences. And this volume clearly shows that he has his finger on the pulse of modern religious life. The strength of the book is in its personal counsel to the minister. Its weakness is its discursiveness.

Aids To Worship. By ALBERT W. PALMER. New York, The Macmillan Company, 1944. 135 pages. \$2.00.

This book is designed for use in public worship. It consists of 'Personal Meditations,' such as might be used before a service begins, or for moments of quiet when alone in the church. Also, there are materials for 'Introits and Calls to Worship,' 'Confessions of Faith,' 'Unison and Responsive Readings from the Bible,' 'Unison and Responsive Readings from Extra-Biblical Sources,' 'Litanies and Responsive Prayers,' 'Prayers,' and 'Responses for Choir and Congregation.' In addition, there are two sections especially for those responsible for arranging services. They are 'Orders of Service' for regular meetings, and 'Services of Dedication' for special meetings of many kinds, such as dedication of new hymn books, organ, etc.

One feature of the book is the introduction of considerable extra-Biblical material. This is highly suggestive, but it is to be questioned whether long, prosaic readings will provide satisfactory unison readings. A minister will find this book valuable, further, in the poems and quotations which can give wings to a sermon thought. There can be no question that the free churches are recapturing the importance of form and beauty in worship. This book will contribute helpfully to this effort.

Selected by the Religious Book Club

HOW TO THINK OF CHRIST

by William Adams Brown

This is a book for "people who feel that there is more to be found in Jesus Christ than they are able to understand." It thinks of Christ as not only living but life-giving—and in it is the thought and experience of a life time ended a short while after the last pages were written. \$3.00.

THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS

*A Vindication of Democracy and a Critique of its Traditional
Defence*

by Reinhold Niebuhr

"A realistic approach to the principal political problem of our day and an important contribution to philosophy."—Philadelphia Inquirer. \$2.00.

The Genius of Public Worship

by C. H. Heimsath

"A treasury of description and understanding of the rationale of the varieties of Christian liturgy, written in such a way that the layman can easily understand." — Springfield Republican. \$2.50.

The Constant Fire

by Allan K. Chalmers

A positive and vigorous book that sees Christianity as the one powerful driving force that brings courage and confidence to a tottering world. \$2.00.

Chosen by the Religious Book Club

ACCORDING TO PAUL

by Harris Franklin Rall

This volume seeks to bring together the two approaches to Paul which have been commonly separated, the historical and the theological. It considers Paul historically—using the results of critical scholarship, viewing him in the setting of his day, and setting forth the first great interpretation of Christianity, that "according to Paul." Its ultimate interest however, is to inquire what help Paul can give us in our task of interpreting the Christian faith today. \$2.75.

at your bookstore

CHARLES SCRIBNER'S SONS,

New York

THE ASSOCIATION

The New York Meeting

The 35th anniversary meeting of the National Association of Biblical Instructors was convened at the General Theological Seminary, New York City, with sessions on December 26th and December 27th, 1944.

After a meeting of the Council in Jarvis Hall Seminary Room, President Filson called for a short business meeting in Seabury Hall where the sessions of the Association were held.

The recording secretary reported that the minutes of last year's meeting were printed in the February issue of the *Journal of Bible and Religion*.

Dr. Beck's report as treasurer was received and referred to Professors Mould and Williams as auditors.

The President announced that a nominating committee had been named earlier in the year. They were Professors Branscomb, Lovell, and Hyatt.

Dr. Mary Andrews was asked to act as chairman of a committee on resolutions.

Program:

Tuesday, December 26:
2:00 P. M.

President's Address—"What is a Christian College?"

Prof. Floyd V. Filson, McCormick Theological Seminary.

Discussion: "The Undergraduate Major in Religion."

Pro: Prof. Paul Williams, Mount Holyoke College.

Con: Prof. Ernest Wright, McCormick Theological Seminary.

After much discussion the Association voted that the President should appoint a committee to make recommendations at the next annual meeting regarding undergraduate majors in religion. Two of these were to be from the Mid-Western group.

Tuesday, 7:30 P. M.

Symposium: Current Practice in The Teaching of Religion.

As Found in the Secondary School:

Mr. Jesse F. Smith, Suffield Academy (Conn.)

As Found in the College:

Prof. John Howard Howson, Vassar College.

Prof. Mary Frances Thelen, Hollins College.

Wednesday, December 27th.

The morning session was devoted to a Symposium on: Our Future Job: What will it be? How shall it be done?

Rev. Charles W. F. Smith of Washington Cathedral, presented the case for the Secondary Schools. Prof. Irwin A. Beiler of Allegheny College, spoke for the colleges. The Seminaries were represented by Prof. Matthew P. Stapleton, St. John's

Seminary (Mass.) An interesting discussion followed this as well as the other sessions.

Dr. Jannette E. Newhall of Andover-Harvard Theological Library, opened the afternoon session with a very helpful discussion of "The Library and the Teacher of Religion." Her address was supplemented by a bibliography of basic books for library research.

"The Religious Workshop" concluded the meeting and was presided over by Dr. Ivan G. Grimshaw, program chairman.

Other Business:

Dr. Mould reported for the Auditing Committee that the treasurer's books were accurate and well kept and moved that Dr. Beck be heartily commended. The Association so voted.

The treasurer presented a budget for 1945. This was approved with one exception.

After much discussion the Association voted to increase the expense budget of the *Journal* to \$225.00, with the understanding that part of this be used for travel to the annual meeting of the N.A.B.I.

The relation between N.A.B.I. and its Mid-Western branch was raised for consideration. It was voted that the Mid-Western branch nominate at the next annual meeting a member of the Council; also that one year in three a Council member be chosen from the Mid-Western branch.

It was voted to amend the By-laws to include one member on the Council chosen by the Mid-Western branch.

The relation of sectional meetings to the National Association was discussed at length. It was voted that a committee of three be appointed to study the problem and present at the next annual meeting of N.A.B.I. recommendations regarding coordination of meetings, program, etc. It was further suggested that the Mid-Western section and Society of Biblical Literature be asked to choose three each to act with the committee authorized today.

President Filson appointed the following committee on an undergraduate major in religion for students anticipating graduate study in Bible and religion: Dean Frank Lankard, chairman, Dr. Paul Williams, and a member of the Mid-Western Branch.

Professor Florence B. Lovell reported for the nominating committee. The secretary was authorized to cast one vote for the following officers to serve during 1945:

President: Mary E. Lyman, Sweet Briar College.

Vice President: T. Calvin Keene, Howard University.

Recording Secretary: Herbert L. Newman, Colby College.

Treasurer: Dwight M. Beck, Syracuse University.

Corresponding Secretary: Beatrice Goff, Boston, Mass.

Chairman of the Program Committee:

Amos N. Wilder, Chicago Theological Seminary.

Chairman of the Committee on Vacancies:
Eugene S. Ashton, Goucher College.
Associates in Council:
Florence B. Lovell, Vassar College (term expires 1946).
Frank G. Lankard, Drew University (term expires 1945).
Mary Andrews, Goucher College (term expires 1947).

Dr. Andrews reported for the Resolutions Committee as follows:

"Resolved: That the members of N.A.B.I. assembled in their 35th annual meeting express their deep appreciation of the hospitality extended by the General Theological Seminary, especially by Professors Hardy, and Simpson in charge of the arrangements that had proved so adequate and comfortable. Mr. President I move that this resolution be spread upon the minutes of the N.A.B.I. and a copy be sent to the Seminary." This was enthusiastically voted.

HERBERT L. NEWMAN,
Recording Secretary.

Report of the Treasurer

RECEIPTS

Balance reported December 31,	
1943	\$593.36
Dues:	
Arrears for 1943	12.75
Current for 1944	314.81
Advance for 1945	2.25
Subscriptions to Journal of Bible and Religion	
Arrears for 1943	38.25
Current for 1944	944.44
Advance for 1945	6.75
Libraries and Institutions	201.30
Advertising in Journal of Bible and Religion	267.31
Sale of Literature	94.20
	<hr/>
	\$2,475.42

DISBURSEMENTS

Printing and distributing Journal of Bible and Religion ..	\$1,104.10
Editor's Expenses, Journal of Bible and Religion	146.28
Committee on Vacancies	17.28
Program Committee	4.85
Midwest Section Expenses	21.46
Treasurer's Expenses	39.78
Lincoln National Bank service charges	10.77
Association Letterheads	5.73
E. W. K. Mould, Postage	2.93

Annual Meeting	25.84
Balance in Lincoln Nat'l Bank and Trust Co., Syracuse...	1,088.37
Balance in petty cash	8.03
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	\$2,475.42

ACCOUNTS RECEIVABLE

On deposit, Postoffice, Somerville, N. J.	\$3.88
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	\$3.88

ACCOUNTS PAYABLE

Somerville Press, November Journal and Reprints	\$329.00
Treasurer's Expenses	31.85
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	\$360.85

MEMBERSHIP

(as of December 20, 1944)

Memberships paid for 1943	17
Memberships paid for 1945	3
Memberships paid for 1944	414
Members in arrears for 1944	40
Honorary members	1
New members enrolled and paid during 1944	48 523
Members dropped during 1944	
For non-payment of dues for 1943.....	17
Cancellations upon request	22 39
Libraries and institutions paid for 1944 (JBR)	32
Libraries and institutions paid for 1945 (JBR)	36
JBR Exchanges	13 81

DWIGHT M. BECK,
Treasurer.

The Mid-Western Meeting

The seventh annual meeting of the Midwestern branch of the N.A.B.I. was held at Scott Hall, Northwestern University, Evanston, Illinois, January 12th and 13th, 1945.

The Friday evening session was called to order by Vice President Colwell in the absence of the president. Professors Purinton, Filson and Brewer were appointed the committee on nominations. Since he could not attend the Saturday meetings, Dean Colwell appointed Professor Charles F. Kraft his deputy and authorized him to preside at the Saturday sessions. The program of the evening followed.

The second session of the meeting was convened at 9:30 Saturday morning, Professor Kraft

presiding. Professor Braden was substituted for Professor Brewer on the nominating committee. Professors H. H. Walker, Rinck and Mr. Hunter were appointed the committee on resolutions. The morning program followed.

The business session was called to order at 1:30, Professor Kraft presiding. The 1944 minutes were not read, except as they guided procedure.

The committee on college-seminary curricula reported through Professor E. E. Domm. The report was accepted as a tentative statement of progress. The committee was continued, its membership to include Professors Domm (Chairman), Filson, Colwell, Braden.

Professor Filson reported his suggestions made at the last meeting of the National Association looking toward closer understanding and surer interrelations in plans and action between the national and the midwestern organizations. He reported that the national meeting had authorized the midwestern group to elect one of its members as a candidate for the executive council of the national body. Midwestern accepted this proposal and elected Professor Carl E. Purinton as its candidate. (Secretary's note: according to information received from Professor Newman, national secretary, the midwestern branch must be represented by its chairman. Professor Charles F. Kraft will therefore act as Midwestern's representative on the executive council).

The committee on nominations reported as follows: for president, Charles F. Kraft, Albion College; vice president, Hardigg Sexton, Culver Military Academy; secretary, William E. Hunter; program chairman, Vartan D. Melconian, Presbyterian College for Christian Education; associate-in-council, Paul E. Davies, McCormick Seminary. The report was accepted.

It was suggested that Vice-President Sexton concern himself with endeavors to further our relations with junior colleges and secondary schools.

The committee on resolutions brought in a recommendation that hearty appreciation be expressed to Northwestern University for its hospitality and to the committee arranging the program and to those participating in the program.

A committee was proposed on audio-visual aids: to explore the possibilities of such materials for use in teaching, the practical problems involved, resources and resource persons to be contacted and to make recommendations at the next meeting.

The recommendation was referred to President Kraft for suitable action.

The business meeting was adjourned at 2:00 p. m. and the concluding session of the program followed.

WILLIAM E. HUNTER, *Secretary*.

Additions to Membership

- Prof. Benjamin R. Andrews Jr., 47 Highland Ave., East Northfield, Mass.
 Rev. Carl J. Bollinger, B.D., Hazel Park Cong'l Church, White Bear and Case Aves., St. Paul, 6, Minn.
 Mr. David G. Bradley, B.D., 111 York St., New Haven, 10, Conn.
 Prof. C. Milo Connick, Ph.D., East Northfield, Mass.
 Dr. Earl Cranston, Ph.D., 2 Webster Terrace, Hanover, N. H.
 Prof. Sydney J. L. Crouch, Th.D., Clemson, S. C.
 Prof. Robert C. Dentan, B.D., 4 Mansfield St., New Haven, 11, Conn.
 Dr. Rhoda C. Edmeston, Greensboro College, Greensboro, N. C.
 Prof. Arnold Douglas Ehlert, 3909 Swiss Ave., Dallas, 4, Texas.
 Prof. George Mark Elliott, 2513 Ring Place, P.H., Cincinnati, 4, Ohio.
 Mr. August J. Engelbrecht, B.D., SDQ No. 285, 409 Prospect St., New Haven, 11, Conn.
 Dr. J. Leonard Farmer, Ph.D., Howard University School of Religion, Washington, 1, D. C.
 Prof. Paul Leslie Garber, Ph.D., Agnes Scott College, Decatur, Ga.
 Miss Rachel Henderlite, 3400 Brook Rd., Richmond, 22, Va.
 Mr. Curtis W. Larson, B.D., 113 York St., New Haven, 10, Conn.
 Mary Grier Lesslie, 205 West Fifth Ave., Gastonia, N. C.
 Prof. Louis W. Norris, Ph.D., Baldwin Wallace College, Berea, Ohio.
 Prof. Pierson Parker, Th.D., Church Divinity School of the Pacific, Berkeley, 4, Cal.
 Prof. Dryden L. Phelps, Ph.D., 439 West 123rd St., New York, 27, N. Y.
 Prof. M. A. Kapp, D.D., 113 College St., Canton, N. Y.
 Miss Alma Metcalfe, A.B., 112 Church St., Decatur, Ga.
 Prof. Arnold C. Schultz, 3032 W. Washington Blvd., Chicago, 12, Ill.
 Prof. Walter W. Sikes, Th.D., Berea College, Berea, Ky.
 Dean W. W. Sloan, Ph.D., Buena Vista College, Storm Lake, Iowa.
 Prof. Raymond A. Smith, Greensboro College, Greensboro, N. C.
 Rev. Morgan L. Williams, 93 N. Franklin St., Delaware, Ohio.
 Prof. C. U. Wolf, Ph.D., 1630 S. Eleventh St., Maywood, Ill.